

DOCTRINE OF THE PRIESTHOOD

Let Virtue garnish thy thoughts unceasingly; then shall thy Confidence wax strong in the presence of God; and the Doctrine of the Priesthood shall Distil upon thy soul as the Dews from Heaven. (D & C 121:45)

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CELESTIAL FAMILY UNION
AND
A PERFECT LAW OF THEOCRACY
AS TAUGHT AND PRACTICED BY THE PROPHET JOSEPH SMITH
IN HIS
EXTENDED FAMILY KINGDOM AT NAUVOO
OR:
“THE PRINCIPLE”

Those holding the **FULNESS OF THE MELCHIZEDEK PRIESTHOOD** are **KINGS** and **PRIESTS** In fact, that Priesthood is a **PERFECT LAW OF THEOCRACY**, and stands as **GOD** to give laws to the people (TPJS 322)

*That They may be One, Even as We are One:
I in Them, and Thou in Me, That They
May Be Made Perfect In One
(John 17:22–23)*

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INTRODUCTION

During the Nauvoo period, the Prophet Joseph Smith began to introduce some of his most trusted disciples to new concepts and a higher understanding and order of the Kingdom of God. As he envisioned it, this new order was the Celestial Kingdom of God on Earth — it was the earthly counterpart of the Church of the Firstborn. At the heart of this Celestial Order was a new form of human government — a government which was predicated upon the “Perfect Law of a Celestial Theocracy”. Intrinsic to this Celestial Order was a fundamental “Principle” which became the Keystone or Hub around which all else revolved. So central and vital was this “Principle” that in accordance with the Prophet’s doctrine, no Family could exist on an eternal basis without it. Yet incredible though it may be, notwithstanding the central position and importance of this Principle, the whole essence of it has been utterly lost to the Saints of our day. Indeed, to date it has never been written on or recognized for what it is!

The whole context of this Principle is integrally connected to the Celestial Family, and in practice cannot exist outside it. This being the case, the Eternal Marriage and Adoption Covenant are essential to its existence, and together they become the vehicle through which it lives. In essence the personal relationship which is established in the Marriage and Adoption covenant become the body or tabernacle of the life giving “Principle”, and to do away with either ordinance is to emasculate the body by amputating its limbs.

This then is the theme and focus of this work — to resurrect the “Celestial Principle” in the whole context of its natural setting in the Eternal Family Unit. In so doing, the Marriage and Adoption Covenant will be illustrated and reconstructed in accordance with the Celestial Doctrine as it was originally taught and established by the Prophet. Through this means, a clear understanding of the Adoption and Marriage covenant becomes the by-product of a higher purpose — to reveal the nature and reality of the Celestial Kingdom and the Church of the Firstborn as they were established here on Earth by the Prophet Joseph Smith at Nauvoo.

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THE PRIESTHOOD IS THE CHANNEL

[THE] PRIESTHOOD . . . *is the channel through which ALL KNOWLEDGE, DOCTRINE, THE PLAN OF SALVATION and every important matter is revealed from heaven. . . . It Is THE CHANNEL through which THE ALMIGHTY commenced revealing HIS GLORY at the beginning of the creation of the earth, and through which HE HAS CONTINUED TO REVEAL HIMSELF to the children of men to the present time, and through which HE WILL MAKE KNOWN HIS PURPOSES to the end of time.* (*Teachings of the Prophet Joseph Smith* 166–167)

A PERFECT LAW OF THEOCRACY
AND
THE LAW OF THE FULNESS OF THE PRIESTHOOD

by
Fred C. Collier

– 1 –

During the Nauvoo period, the Prophet Joseph Smith began to introduce some of his most trusted disciples to new concepts and a higher understanding and order of the Kingdom of God.¹ As he envisioned it, this new order was *the Celestial Kingdom* of God on Earth — it was the *earthly counterpart* of

¹D&C 124:41. The formal beginnings of this new order commenced on May 4th, and 5th, 1842, with the creation of the Holy Order. (HC 5:1–3) A little over a month later, on June 17th, 1842, Heber C. Kimball wrote a letter to fellow Apostle, Parley P. Pratt, wherein he refers to this new order:

We have received some precious things through the Prophet on the priesthood that would cause your soul to rejoice. I can not give them to you on paper for they are not to be written. So you must come and get them for yourself. (Parley P. Pratt papers, Church Historian's Office)

the *Church of the Firstborn*.² On January 6th, 1842, the Prophet wrote in his journal and joyfully expressed his anticipation in the bright prospects for establishing this New Order among the Saints:

Truly this is a day long to be remembered by the Saints of the last days — a day in which the God of heaven has begun to restore the *ancient order of His kingdom* unto . . . His people — a day in which all things are concurring to bring about the *completion of the fullness of the Gospel, a fullness of the dispensation of dispensations*, even the fullness of times . . . a day in which those things begin to be made manifest, which have been hid *from before the foundation of the world*, and which Jehovah has promised should be made known in His own due time unto His servants, *to prepare the earth for the return of His glory, even a celestial glory, and a kingdom of Priests and kings to God and the Lamb, forever, on Mount Zion, and with him the hundred and forty and four thousand* [D&C 77:11] . . . all of which is to come to pass in the *restitution of all things*. (HC 4:492–493)

Essentially, this “*Ancient Order*” of God’s Government (as it came to be established among the Saints) was an *extended Family Kingdom*. Ultimately it would include all the living Saints in this dispensation,³ along with their dead relatives and friends, who had not received an opportunity to except the Gospel during their mortal probation. The dead were to be adopted and sealed as children to their living descendants, who as “Saviors on Mount Zion”, had gone into the Temple and redeemed them through vicarious work for the dead.⁴ On the other hand, the living Saints were to be adopted in a

²That the Church of the Firstborn was destined to be established on Earth is prophetically declared in the Joseph Smith Translation of Genesis chapter 9:15, 22–23; and that the Prophet lived to establish it is witnessed by Heber C. Kimball. (see JD 5:129; HC 5:2; JD 8:154; For a comprehensive discussion on this subject see: “The Church of the Firstborn and the Holy Order of God”, published in *Doctrine of the Priesthood* Vol 1 No. 4, January 1977; see also: “The Nauvoo Doctrine in Light of Book of Mormon Prophecy, Part 1”, published in *Doctrine of the Priesthood* Vol. 3, No. 1, November 1986; see also text above and below note 35)

³The plan was to seal all the Saints together into one great family tree through the marriage and adoption covenant, with the Prophet Joseph Smith standing at the head as the father of all the Saints in this dispensation.

⁴On February 10th, 1845, President Young made the following remarks:
According to the order established, *all Saviours shall stand at the head of all those whom they redeemed and bring them into their own kingdom and reign over them*. . . . For example a man and his wife will go into the font — the man will be baptised for all his male relatives and also the male relatives of his wife, and she will be baptised for all the females that are related to herself or husband, and *bring them up into their Kingdom*, and there *reign over them* (TPBY 1:2/10/45)

On January 8th, 1845, President Young made the following remarks:
The human family will find out [who are] the saviors of the Earth (Obadiah 1:21). There is one thing I would correct — Brother Phineas used the word savior as applied to [the Prophet]

line going back to the Prophet Joseph Smith⁵ who had received the blessing of Abraham, to be “*the Father of the faithful*” in this dispensation,⁶ thus the Sealing or Adoption did not always follow blood lines.

Joseph here is no real fault to say Joseph is our savior If Joseph Smith is not the man on whom the Keys of the Kingdom rest I would not give the ashes of a rye straw for our Salvation. If I lead my family and tell them the way of salvation am I not their savior? Jesus spilt his blood for the remission of sin, and the spilling of blood is, and always will be the case. There is blood running in the veins of the family — and I know who has the blood and the Priesthood to carry the Keys to the world (D&C 86:8–9; 110:12; 112:30–33; 124:56–58) *The Church does not understand the doctrine that Joseph had* — [yet] it is plain as the sun at noonday — the order of redeeming our relatives has been done in the Kingdom of Heaven. There are hundreds to be baptized for the dead — suppose Brother Joseph or Hyrum or William came along, he picks up 3 or 400 — he that has the greatest power will take them — suppose some one is baptized for my relations and I afterwards find time, I will go and be baptized for them, and I will hold them all — suppose Joseph was alive he could go and be baptized for them and hold them all in spite of all Earth and Hell, there is a law by which all the human family will be redeemed. (TPBY 1:1/8/45)

⁵On February 16th, 1847, President Young said:

Those that are adopted into my family and take me for their counselor, if I continue faithfully I will preside over them throughout all eternity. I will stand at their head, and Joseph will stand at the head of this Church and will be their president, prophet and god to the people in this dispensation” (Exodus 4:14–16; 7:1; Psalms 82:1, 6–7; John 10:34–36; TPJS 323, 363). (TPBY 2:2/16/47)

In 1873, Thomas B. H. Stenhouse published the following in his book:

This law of adoption assumes that Joseph Smith was appointed and ordained from before the creation of the world to be the head and ruler of “the Last Dispensation.” Adam, Noah, Abraham, Moses, Elijah, and Jesus had each their place in the world’s history as great men to whom special dispensations had been accorded; but to Joseph was given “the Dispensation of the Fulness of Times,” which, by bringing into harmony the labours of the prophets and apostles of all ages should be the crowning work of the heavens above and of the earth beneath.

The declaration — “No man cometh to the Father but by “me” was applied by modern apostles to Joseph Smith, and now to Brigham Young, and should he have a thousand successors, it would be considered as equally applicable to them all.

Before leaving Nauvoo these assumptions took practical shape in the “sealing,” by the law of adoption, of heads of families to Brigham and the apostles in the Temple. . . . the apostles met with the Quorums of priesthood and taught them that “the Kingdom” had been given unto Joseph, and it was necessary, in order to obtain salvation, that all the Saints should be sealed to one another, and finally to him. (*The Rocky Mountain Saints* pp. 495–506)

It is both interesting and ironic, that in 1894, when Wilford Woodruff finally did away with the *old practice* of the law of adoption, that he instructed the Saints after they had done up their genealogy as far back as they could go, that they were still to seal themselves along with their dead to the Prophet Joseph Smith. (*The Deseret Weekly*, Vol. 48: <April 21, 1894> 541–545; for other sources see also the diary of Abraham H. Cannon, December 18th, 1890; also April 5th, 1894)

⁶Abraham 2:8–11; D&C 124:56–58; 110:12

THE LAW OF THE FULNESS OF THE PRIESTHOOD

The whole fabric of this Celestial Family Kingdom was *predicated* upon the *ordinances of the Temple*. For a woman entrance into the Family is attained through the *New and Everlasting Covenant of Marriage*,⁷ whereby she becomes sealed and subject to her husband, who in righteousness and love will rule over her throughout all time and eternity as a God.⁸ This is not to say that

⁷Women were adopted as well as men, however, after marriage, her sealing line would follow that of her husband's and his parents would become her parents.

⁸The New Testament Book of Corinthians states:

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. . . . Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (1 Cor 11:3, 11)

The book of Ephesians states:

Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. (Ephesians 5:22–28)

The following remarks were made by Heber C. Kimball and Amasa Lyman in a meeting of endowed Saints which was held in the Nauvoo Temple on December 21st, 1845:

Heber C. Kimball: He spoke of the necessity of women being in subjection to their husbands. I am subject to my God, my wife is in subjection to me (Cor 11:3), and will reverence me in my place and I will make her happy. I do not want her to step forward and dictate to me any more than I dictate to President Young. . . .

Amasa Lyman Addressed the assembly: We want the man to remember that he has covenanted to keep the law of God, and the woman to obey her husband (1 Tim. 2:12) and if you keep your covenants you will not be guilty of transgression. . . .

Elder Heber C. Kimball said: We have been taken as it were from the Earth, and have traveled until we have entered the Celestial Kingdom and what is it for it is to bring us to an organization and *just as quick as we can get into that order and government we have the Celestial Kingdom here*. You have got to honor and reverence your brethren, for if you do not you never can honor God (1 John 4:20–21). The man was created, and God gave him dominion over the whole Earth (Gen. 1:26), but he saw that he never could multiply, and replenish the Earth, without a woman. And He made one and gave her to him (Gen. 2:18–24). He did not make the man for the woman; but the woman for the man (1 Cor. 11:9), and it is just as unlawful for you to rise up and rebel against your husband, as it would be for man to rebel against God. . . . But if a man doesn't use a woman well and take good care of her, God will take her away from him, and give her to another (D&C 132:42–43).

Perfect order and consistency made Heaven, but we are now deranged, and the tail has become the head (Isaiah 28:14–15). (TPBY 1:12/21/45)

the doctrine of the Kingdom would establish women in a lesser role, or as inferior beings. Quite to the contrary, neither the man or woman can enter into their *exaltation* without the companionship of their mate.⁹ And as far as submission is concerned, the male counterpart of the woman's obligation is to be found in the Law of Adoption, whereby the husband is sealed *as a son* to some faithful Patriarch and his wife, who are themselves already adopted into the Family. Through the covenant of Adoption a man becomes *eternally subject* to his adopted parents, who in righteousness, become to him both God and Goddess. In support of this I cite the following statement which was made by President Young, on November 30th, 1862:

*Under the Priesthood which is after the [Order of the] Son of God and the power of an endless life, each father being a son, will always throughout time and eternity be subject to his father, as his king, dictator, father, Lord, and God.*¹⁰ Each son in his

On December 28th, 1845, President Young made the following remarks to a company of endowed Saints in the Nauvoo Temple:

The order and ordinances passed through here prove the principles taught in the Bible — *first men should love their God supremely* (Matt. 22:36–38). Women will never get back unless she follows the man back (Gen. 3:16; 1 Cor. 11:3) — if the man had followed the woman he would have followed her down until this time (Gen. 3:11–19). Light, liberty and happiness will never shine upon men until they learn these principles — *the man must love his God and the woman must love her husband*. The love which David and Jonathan had for each other (1 Sam. Chapters 18–20; 2 Sam. 1:23, 25–26) was the love of the Priesthood. (TPBY 1:12/28/45)

On February 17th, 1847, President Young said:

The man is the head and God of the woman (1 Cor. 11:3; Gen. 3:16–17), but let him act like a God in virtuous principles and *God-like conversation*, walk and deportment, and such men will continue to gain influence and power and advance in glory through all eternity. But should they use their power in wickedness as a tyrant, they soon will be called to render an account of their stewardship. If not found worthy, they will be hurled down to perdition and their family and kingdom will be given to another that is more worthy (D&C 132:43–46; 2 Sam. 12:7–8; Matt. 25:14–30). Some say that a woman can't be saved without a man. Neither can a man without a woman (1 Cor. 11:11; D&C 132; *Unpublished Revelations* 88:1–9). . . . I know that the women have generally ruled their husbands and their children rule their mothers (Isaiah 3:12). But when a woman undertakes to rule me I want her to be smart enough not to let me catch her at it. Now I don't want the brethren from my remarks to abuse their wives but treat them kindly" (TPBY 2:2/16/47)

⁹1 Cor. 11:11; D&C 131:1–4; 132:1–6.

¹⁰It is significant that in keeping with President Young's own doctrine as he explains it above, that: "About the year 1847, Brigham, Heber C. Kimball and Willard Richards, called a meeting of their adopted sons and daughters at what then was called Miller's Hollow, Now Bluff city, and there took a vote of their faithful children, whether they would acknowledge him as Prophet, Seer and Revelator of the Church and their [personal] *Lord and God, Savior, Prince and King*." Some of the adopted later told of this. (Letter from "A Hon[?] of Ephraim — *The True Latter Day Saints Herald* Vol. 2 No. 2, March 1861)

It is common understanding among the Saints, that in the Celestial Kingdom parents will become “Gods” to their children. This is all a part of the Prophet’s doctrine on the Celestial Family. But what is *not* commonly understood is that the Prophet also taught that before parents can be prepared to live in that relationship with their children in the life to come, they must first prove themselves worthy here on Earth. And this can only be done by mastering the laws, principles, and etc. upon which said blessings are predicated, through a practical experience and application of the same *here in mortality*. We are told that in the next life, we will take up with the same nature, disposition and faults which possess us at the time of death. This would argue hard for the idea, that of necessity, we *must master the laws of the Celestial Kingdom here in mortality*, for “now is the time to prepare to meet God”. Hence if we expect to rule as Gods over our children and Family Kingdom in the next life, we must first establish a righteous relationship of that character with our children here in mortality; and if parents and children cannot enter into that relationship in mortality, they will not enjoy it in the life to come. This is the essence of the Prophet’s revelation on Celestial Marriage:

Verily, Verily, I say unto you, *except ye abide my law ye cannot attain to this glory*. For strait is the gate, and narrow the way that leadeth unto the *exaltation* and continuation of the lives, and *few there be that find it, because ye receive me not in the world* Receive ye, therefore, *my law*. Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, *neither do they abide in my law*. (D&C 132:21–25)

It is an established fact that human nature, as it is constituted in the “*natural man*”, does not leave one mentally disposed to live in a personal relationship of “Total Commitment”. Consequently, as the scriptures teach, and as the above passage clearly states, “*many are called, but few are chosen*”, and this too for the obvious reason that at the day of judgment, not many will be mentally disposed or prepared to live in and abide by the Law of a Celestial Kingdom. The Doctrine and Covenants explains this very clearly:

And they who are not sanctified through . . . *the law of Christ*, must inherit another kingdom For *he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory*. And he who cannot abide the law of a *terrestrial kingdom* cannot abide a *terrestrial glory*. And he who cannot abide the law of a *celestial kingdom* cannot abide a *celestial glory*; therefore he is not meet for a kingdom of Glory. And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. And there are many kingdoms And *unto every kingdom is given a law*; and *unto every law there are certain bounds* also and conditions. *All beings who abide not in those conditions are not justified*. (D&C 88:21–24, 34–39)

The Prophet Joseph Smith taught that we must learn to live and abide in the Celestial Law before we will be fit subjects for a Celestial Kingdom. On April 10th, 1842, he stated that:

If you wish to go where God is, you must be like God, or possess the principles which God possesses (TPJS 216)

The following is an extract from an essay which according to the *History of the Church* was written by the Prophet Joseph Smith:

Who but those who have duly considered the condescension of the *Father of our spirits*, in providing a sacrifice for His creatures, a plan of redemption, a power of atonement, a scheme

of salvation, having as its great objects, the bringing of men back into the presence of the King of Heaven, crowning them in the celestial glory and making them heirs with the Son to that inheritance which is incorruptible, undefiled, and which fadeth not away — who but such can realize the importance of a perfect walk before all men, and a diligence in calling upon all men to partake of these blessings? How indescribably glorious are these things to mankind! The law of Heaven is presented to man, and as such guarantees to all who obey it a reward far beyond any earthly consideration. . . . in the midst of all this there is a promise predicated upon the fact that it is *the law of Heaven*, which *transcends the law of man*, as far as eternal life the temporal; and as the blessings which God is able to give, are greater than those which can be given by man. Then, certainly, if the law of man is binding upon man when acknowledged, how much more must the law of Heaven be! And as much as the law of Heaven is *more perfect than the law of man, so much greater must be the reward if obeyed*. The law of man promises safety in temporal life; but the law of God promises that life which is eternal, even an inheritance at God's own right hand, secure from all the powers of the wicked one.

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from Heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that *this is a station to which no man ever arrived in a moment*: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. . . . *it is necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before they are permitted to enter it*, we mean the celestial glory. So dissimilar are the governments of men, and so divers are their laws, from the government and laws of Heaven, that man, for instance, hearing that there was a country on this globe called the United States of North America, could take his journey to this place without first learning the laws of government; but the conditions of God's kingdom are such, that *all who are made partakers of that glory, are under the necessity of learning something respecting it previous to their entering into it*. But the foreigner can come to this country without knowing a syllable of its laws, or even subscribing to obey them after he arrives. Why? Because the government of the United States does not require it: it only requires an obedience to its laws *after* the individual has arrived within its jurisdiction.

As we previously remarked, we do not attempt to place the law of man on a parallel with the law of Heaven; but we will bring forward another item, to further urge the propriety of yielding obedience to the law of Heaven, after the fact is admitted, that the laws of man are binding upon man. Were a king to extend his dominion over the habitable earth, and send forth his laws which were of the most perfect kind, and command his subjects one and all to yield obedience to the same, and add as a reward to those who obeyed them, that at a certain period they should be called to attend the marriage of his son, who in due time was to receive the kingdom, and they should be made equal with him in the same; and fix as a penalty for disobedience that every individual guilty of it should be cast out at the marriage feast, and have no part nor portion with his government, what rational mind could for a moment accuse the king with injustice for punishing such rebellious subjects?

When these royal laws were issued, and promulgated throughout the vast dominion, every subject, when interrogated whether he believed them to be from his sovereign or not, answered, Yes This admitted, the subject is bound by every consideration of honor to

his country, his king, and his own personal character, to observe in the strictest sense every requisition in the royal edict. Should any escape the search of the ambassadors of the king and never hear these last laws, giving his subjects such exalted privileges, an excuse might be urged in their behalf, and they escape the censure of the king. But for those who had heard, who had admitted, and who had promised obedience to these just laws no excuse could be urged; and when brought into the presence of the king, certainly justice would require that they should suffer a penalty. Could that king be just in admitting these rebellious individuals into the full enjoyment and privileges with his son, and those who had been obedient to his commandments? Certainly not. Because they disregarded the voice of their lawful king; they had no regard for his virtuous laws . . . nor their private virtue. They regarded not his authority enough to obey him, neither did they regard the immediate advantages and blessings arising from these laws if kept, so destitute were they of virtue and goodness; and above all, they regarded so little the joy and satisfaction of a legal seat in the presence of the king's only son, and to be made equal with him in all the blessings, honors, comforts, and felicities of his kingdom, that they turned away from a participation in them, and considered that they were beneath their present notice though they had no doubt as to the real authenticity of the royal edict.

We ask, again, would the king be just in admitting these rebels to all the privileges of his kingdom, with those who had served him with the strictest integrity? We again answer, No. Such individuals would be dangerous characters in any government: good and wholesome laws they despise; just and perfect principles they trample under their feet as something beneath their notice; and the commands of their sovereign which they had once acknowledged to be equitable they entirely disregard. How could a government be conducted with harmony if its administrators were possessed with such different dispositions and different principles? Could it prosper? Could it flourish? Would harmony prevail? Would order be established, and could justice be executed in righteousness in all branches of its departments? No! In it were two classes of men as dissimilar as light and darkness, virtue and vice, justice and injustice, truth and falsehood, holiness and sin. One class were perfectly harmless and virtuous, they knew what virtue was for they had lived in the fullest enjoyment of it: and their fidelity to truth had been fairly tested by a series of years of faithful obedience to all its heavenly precepts. They knew what good order was, for they had been orderly and obedient to the laws imposed on them by their wise sovereign, and had experienced the benefits arising from a life spent in his government till he has now seen proper to make them equal with his son. Such individuals would indeed adorn any court where perfection was one of its main springs of action, and shine far more fair than the richest gem in the diadem of the prince.

The other class were a set of individuals who disregarded every principle of justice and equity; and this is demonstrated from the fact, that when just laws were issued by the king, which were perfectly equitable, they were so lost to a sense of righteousness that they disregarded those laws, notwithstanding an obedience to them would have produced at the time, as regards their own personal comfort and advantage, the happiest result possible. They were entirely destitute of harmony and virtue, so much so that virtuous laws they despised. They had proven themselves unworthy a place in the joys of the prince, because they had for a series of years lived in open violation of his government. Certainly, then, those two classes of men could not hold the reins of the same government at the same time in peace; for internal jars, broils, and discords would rack it to the center, were such a form of government to exist under such a system. The virtuous could not enjoy peace in the constant and unceasing schemes and evil plans of the wicked; neither could the wicked have enjoyment in the constant perseverance of the righteous to do justly. That there must be an agreement in this government, or it could not stand, must be admitted by all. Should the

king convey the reins into the hands for the rebellious the government must soon fall; for every government, from the creation to the present, when it ceased to be virtuous, and failed to execute justice, sooner or later has been overthrown. And without virtuous principles to actuate a government all care for justice is soon lost, and the only motive which prompts it to act is ambition and selfishness. Should the king admit these rebels into his house to make them equal with the others, he would condescend beneath his dignity, because he once issued virtuous laws which were received by a part of his subjects, and the reward affixed was a seat at the marriage feast, and an *adoption into his own family as lawful heirs*. So that should he now offer anything different he would destroy forever that government which he once so diligently labored to establish and preserve and which he once had wisdom to organize. Such individuals as the last named, would be a bane to a virtuous government, and would prove its overthrow if suffered to hold a part in conducting it.

We take the sacred writings into our hands, and admit that they were given by direct inspiration for the good of man. We believe that God condescended to speak from the heavens and declare His will concerning the human family, to give them just and holy laws, to regulate their conduct, and guide them in a direct way, that in due time He might take them to Himself, and make them joint heirs with His Son. But when this fact is admitted, that the immediate will of Heaven is contained in the scriptures, are we not bound as rational creatures to live in accordance to all its precepts? Will the mere admission that this is the will of Heaven ever benefit us if we do not comply with all his teachings? Do we not offer violence to the Supreme Intelligence of Heaven, when we admit the truth of its teachings, and do not obey them? Do we not descend below our own knowledge, and the better wisdom which Heaven has endowed us with, by such a course of conduct? For these reasons, if we have direct revelations given us from Heaven, surely those revelations were never given to be trifled with, without the trifler's incurring displeasure and vengeance upon his own head, if there is any justice in Heaven; and that there is must be admitted by every individual who admits the truth and force of God's teachings, His blessings and cursings, as contained in the sacred volume.

Here, then, we have this part of our subject immediately before us for consideration: God has in reserve a time, or period appointed in His own bosom, when He will bring all His subjects, who have obeyed His voice and kept His commandments, into His celestial rest. *This rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom, enter it and enjoy its blessings.* This being the fact, God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit this rest. This, then, we conclude, was the purpose of God in giving His laws to us: if not, why, or for what were they given?

As we previously remarked, all well established and properly organized governments have certain fixed and prominent laws for the regulation and management of the same. If man has grown to wisdom and is capable of discerning the propriety of laws to govern nations, what less can be expected from the Ruler and Upholder of the universe? Can we suppose that He has a kingdom without laws? Or do we believe that it is composed of an innumerable company of beings who are entirely beyond all law? Consequently have need of nothing to govern or regulate them? Would not such ideas be a reproach to *our Great Parent*, and at variance with His glorious intelligence? Viewing these facts in a proper light, you cannot be insensible, that without a strict observance of all His divine requirements, you may, at least, be found wanting; and if so, you will admit, that your lot will be cast among the unprofitable servants. We beseech you, therefore, brethren, to improve upon all things committed to your charge, that you lose not your reward.

* * * * *

own turn *becomes a father* and is entitled to *the same obedience¹¹ from the line of his descendants.* (TPBY 5:11/30/62)

In the economy of Heaven, Adoption is as vital as the marriage covenant. In fact, neither the marriage or adoption covenant is valid independent of the other. A woman cannot legitimately be sealed to a man *who is not himself already sealed into the Family by Adoption.* On the other hand, in order to be adopted, a man must find two parents who are themselves already married in the New and Everlasting Covenant.

Reflect for a moment, brethren, and inquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, [what] could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the *Church of the Firstborn?* Here then, we understand, that Paul rested his hope in Christ, because he had kept the faith, and loved his appearing and from His hand he had a promise of receiving a crown of righteousness. If the Saints are not to reign, for what purpose are they crowned? [The Lord said,] “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne” (see Rev. 3). And again, it is written, “Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him, purifieth himself, even as He is pure” (1 John 3:2, 3) But from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth, where, according to the ancient promise, they will partake of the fruit of the vine new in the glorious kingdom with Him; at least we find that such promises were made to the ancient Saints. And though we cannot claim these promises which were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him and for ourselves obtain the same promises. . . .

Our Lord said, “Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able.” And again, many are called, but few are chosen.

* * * * *

The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of Heaven’s best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement.” (*History of the Church* 2:5–23)

¹¹It is evident from President Young’s statement that *in the covenants of the Priesthood*, the *Law of “Obedience”* is a mandate from the highest tribunal in the Heavens. Great emphasis has been placed on the law of obedience, by all the Prophets, including Jesus, who among other things stated:

If ye love me, keep my commandments. (John 14:15)

Together both the Marriage and Adoption Covenant become the means of creating *a new form of human government* — a government which the Prophet Joseph Smith described as “*a Perfect Law of Theocracy*”. The governing power in this *theocratic order* is vested in the hands of parents, who hold the *Fulness of the Patriarchal Priesthood*. Through the viable authority of this Priesthood parents stand as *God* to their own *Family Kingdom*, holding all the Keys to administer “*Endless Lives*¹² to their sons and daughters. It was this Priesthood and theocratic Government to which the Prophet referred when he made the following statement:

Those holding the *fulness of the Melchizedek Priesthood* are *kings* and *priests of the Most High God*, holding the *keys of power and blessings*. In fact, that Priesthood is a *perfect law of theocracy*, and stands as *God to give laws to the people*, administering *endless lives* to the sons and daughters of Adam. (HC 5:555; TPJS 322; WJS 244)

On another occasion he said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21)

Again in the Old Testament the Prophet Samuel stated that:

to obey is better than sacrifice. (1 Samuel 15:22)

The third Article of Faith states:

We believe that through the Atonement of Christ, all mankind may be saved, *by obedience to the laws and ordinances of the Gospel.*” (PGP 3rd Article of Faith)

In an editorial which was published in the *Times and Seasons*, Apostle John Taylor stated the following:

The truth is, religion — old fashioned Abel, Noah, Abraham, Israel, Moses, Shadrach, Meshach, Abednego, Isaiah, Jeremiah, Daniel, Jesus Christ, Apostolic, Mormon religion — is made up of “*obedience*,” come life or death, with crowns for crosses; being ordained to eternal life after sin is overcome. Therefore brethren, endure, like good soldiers, to the end, and you will be ordained to this highest honor of the priesthood. ETERNAL LIFE! — (*Times and Seasons* Vol 5: <Oct 1, 1844> 670)

It is an old Mormon cliche that “*obedience is the first law of Heaven!*” But it might just as honestly be said that *obedience is the first law of most any government, whether it be from Heaven or Hell!*

The Law of *obedience* as applied to the Celestial Law and the Gospel is one thing, but this should not in any way be confused with “*blind faith*” which is a *primary tool of the Devil, that he aptly yields in order to dupe and defraud the world.* It is one thing to be asked for cooperation in doing a thing which you would prefer not to do, such as was the case with Jesus in the atonement; but it is entirely another to be asked in the name of *obedience*, to do a thing which according to your own understanding is wrong. In this case, forever, a man’s first and primary obligation is to his own conscience — hence, “*knowledge is the power of God unto Salvation*” — and to thine own Self, be true!

¹²D&C 132:22, 24; HC 5:555; TPJS 322; WJS 244; UPR 61:32–38

Some time between July 5th, and November 26th, 1835, the Prophet dictated the following statement to William W. Phelps, who recorded it in the Egyptian Alphabet and Grammar:

Patriarchal government or authority; a land governed according to the pattern or order given to the Patriarchs or fathers, rules and laws of a government administered by the direction of Heaven or God. A people living under the laws of the gospel: or that law by which they may be sanctified and see the face of God (Egyptian Alphabet and Grammar, to be published in forthcoming issue of *Doctrine of the Priesthood*)

Parley P. Pratt eloquently describes the Patriarchal nature of a *Celestial Theocracy*¹³ in the following language:

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead (*if quickened by the celestial glory*) restores him to life with all his bodily and mental powers and faculties, and consequently *associates him with his family, friends, and kindred*, as one of the necessary links of the chain which *connects the great and royal family of heaven and earth, in one eternal bond of kindred affection, and association*.

*The order of God's government, both in time and in eternity, is patriarchal: that is — it is a fatherly government.*¹⁴ Each father who is raised from the dead and made a partaker

¹³The Doctrine and Covenants teaches that there are three different degrees of glory, the Celestial, Terrestrial and Telestial, and that each of these kingdoms is predicated upon a different law:

they who are not sanctified through . . . *the law of Christ*, must inherit another kingdom, even that of a terrestrial kingdom, or that of a celestial kingdom. For *he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory*. And he who cannot abide the law of a *terrestrial kingdom cannot abide a terrestrial glory*. And he who cannot abide the law of a *telestial kingdom cannot abide a telestial glory*; therefore he is not meet for a kingdom of Glory. . . . And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. . . . And there are many kingdoms . . . And *unto every kingdom is given a law, and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified.*” (D&C 88:21–24, 34–39)

It is well known that when Moses was on Earth he established a Theocratic Government. However, rather than being Celestial, the “Law of Moses” was predicated upon “a law of carnal commandments” which at best can only be described as a Telestial Law — hence a “Telestial Theocracy” (D&C 84:18–27; JST Exodus 32:1–2; TPJS 322). This is in sharp contradistinction to the “Celestial Theocracy which was established by the Prophet Joseph Smith at Nauvoo. And this being the case, inasmuch as the Celestial, Terrestrial and Telestial Kingdoms each have and are governed by a different law, we need not expect that a Telestial Law or the Law of Moses would necessarily be applicable and binding in the laws of a Celestial Kingdom.

¹⁴It is important for us to recognize that Pratt states God's government is Patriarchal — not only in eternity, but also *in time*. In other words, even here in mortality God's

government is Patriarchal. On February 4th, 1872, Pratt's brother and fellow Apostle, Orson Pratt, made another similar statement:

I will call the attention of this congregation to a portion of prophecy which will be found in the 44th and 45th verses of the 2nd chapter of the book of Daniel:

‘And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . .’

there are some strangers in our midst who have not, perhaps, heard our views in regard to setting up the kingdom of God in the latter times, it may not be amiss for us to set forth before them the views of the Latter-day Saints in regard to this prediction. We have, during the last six thousands years, or nearly so, had a very great variety of human governments established on the earth. Governments began to be established in the days of our first parents. . . . Among those governments, however, was maintained also *the government of God* — a *patriarchal government*, that continued with the righteous from *the days of Adam down till the days of Enoch*, and for a short period after his days. This government *was patriarchal in its nature*, or, in other words, directed and dictated by the Creator of man — the great Law-giver. . . . but at length, about the period of the death of Adam, or a little after, human governments rooted out of the earth the government of God, mankind apostatized from the great principles which were revealed from heaven, and all flesh corrupted its way in the sight of God to that degree, that the just anger of their Creator was kindled against them, and he decreed that they should be swept off from the face of the earth by a flood of waters. Again, after this great destruction, a *divine government* was organized on the earth, Noah being the *great Patriarch, Revelator, and Prophet*, to whom was given laws and institutions for the government of his posterity. This order, however, continued only for a short period of time, and human governments again prevailed. (*JD* 15:67–68)

In the Spring of 1844, the Prophet Joseph Smith established a similar government to that described above in the Council of Fifty. Of necessity, it also was a *Patriarchal Government*, and being the birthright heir of Ephraim (*JD* 2:269; 16:187; 7:289–290; 21:163; *Journal History*, April 9th, 1837), the Prophet was seated at its head as the Presiding *King and Priest over all Israel*. (*Abraham* 1:2–4)

Of necessity, a *Royal Priesthood* and *Patriarchal Government* requires *Patriarchal Succession* — in other words according to Celestial law, the presiding office and power of a Celestial Government would descend from father to son by way of a birthright heir. (*D&C* 86:7–11; 107:40–57; 110:12; 113:5–8; 124:56–58; *Moses* 6:7; *Abraham* 1:2–4, 25–27, 31; 2:8–11) In keeping with this, according to the edict of the Prophet, it was his desire that his son David be the birthright heir to the throne of the Kingdom, that he might sit upon the throne of David of Old and rule over all *Israel*. Had the Prophet's son David lived faithful to God, it would have happened. In proof of this, I cite the following statement from President Young, which he made on October 7th, 1863:

I am a witness that Joseph Smith the Prophet had a son born to him after his death. . . . Long before his death Joseph said to me, “I shall have a son born to me, and his name shall be called David; and on him, in some future time, will rest the responsibility that now rests upon me.” This is Joseph's declaration to me and others, some time before his death. I can produce plenty of witnesses to the truth of this, if necessary.” (*TPBY* 5:10/7/63; For an extensive

of the *celestial glory in its fulness*, will hold *lawful jurisdiction over his own children*, and *over all the families which spring of them* to all generations, forever and ever.

We talk, in this ignorant age, of *children becoming 'of age'*, as it is called; and we consider when they are '*of age*' they are free from the authority of their father. But *no such rule is known in the celestial law and organization, either here or hereafter*.¹⁵ By that law *a son is subject to his father forever and ever, worlds without end*.

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz, *the celestial order is an order of eternal life*, it knows no death, and consequently *makes no provision for any*. Therefore *all its covenants and contracts are eternal* in their duration, and calculated to *bind the several members of a family in one eternal union*. (*The Prophet* Vol. 1, No. XLI, March 1st, 1845, 1–2; *Millennial Star* Vol. 5 (May 1845) 189–194)

The coveted prize to be gained through Adoption and Eternal Marriage is *Heirship* and *Exaltation* in the highest degree of Celestial glory. *Heirship* in

discussion on this subject, see “The Prophet’s Nauvoo Teaching of the Office of the Church Patriarch and the Fulness of the Patriarchal Priesthood”, *Doctrine of the Priesthood*, Vol. 8, No. 8, August 1991; see also “New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, Part 1: The Prophet’s Nauvoo Teaching on the Office of Church Patriarch, *Doctrine of the Priesthood*, Vol. 8, No. 9, September, 1991)

¹⁵For another similar statement, see Orson Pratt under date of January 19th, 1841 —*JD* 15:319–320. That Jesus taught the same doctrine in the New Testament is evident from his criticism of the Jews for doing away with that particular part of the law wherein it was required that a son should honor his father and mother:

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, *Honor thy father and mother*: and, *He that curseth father or mother, let him die the death*. But ye say, Whosoever shall say to his father or his mother, *It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free*. *Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites*, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. (Matt. 15:1–9)

A “gift” is something which is given by one to another without obligation. If service and obedience when given by a son to his father is reckoned as a “gift”, then a son has no obligation to his parents. *Jesus here displays contempt for such an idea*, clearly showing that righteous service and obedience given by a son to his parents is a *duty enjoined upon him by God*, and therefore a sacred obligation, rather than a “gift”. Jesus said: “*If ye love me, keep my commandments*.” (John 14:15) The same might also be said by parents to their children. If a man is to “honor his father and mother” (Exodus 20:12), he must *love and obey them and keep their commandments!*

the Kingdom of God requires that a man become a *legitimate son* through *Adoption*,¹⁶ and *Exaltation* can only be obtained as *the fruit of Eternal*

¹⁶On October 15th, 1843, the Prophet made the following statement:

It is one thing to *see* the kingdom of God, and another thing to *enter* into it. We must have *a change of heart to see* the kingdom of God, and *subscribe [to] the articles of adoption to enter therein.* (TPJS 328; WJS 256)

On February 16th, 1847, President Young made the following remarks:

The Lord introduced the Law of Adoption for the benefit of the children of men as a schoolmaster to bring them back into the covenant of the Priesthood, not as some have supposed to add anything to his glory. (TPBY 2:2/16/47)

On February 17th, 1847, Heber C. Kimball and Orson Pratt made the following remarks:

Heber C. Kimball: I look upon the Law of Adoption as being the means of uniting families together by the connecting links of the Priesthood, still I am aware that many have had trials for fear that they had given away their birthright, when in fact they had none, not having been adopted. Consequently [they] could not be heirs to the birthright. What you have done is the best thing that you could have done. . . .

Elder Orson Pratt said that he had been highly entertained with Elder Kimball's remarks and as Brother Brigham said yesterday, that no man has lost anything by being adopted, but every man has gained that has kept his covenants. We are, or all will be, of one family when united by the Priesthood to Father Adam's [family]. This has been a privilege that God has offered to the children in all dispensations." (TPBY 2:2/17/47)

The following statement is taken from the diary of Major Howard Egan, under date of August 15th, 1847:

It was beautiful weather as usual, and a meeting was held at the Bowery, commencing at 10 a.m. President Young addressed the congregation on the sealing principles, or more particularly, on the law of adoption. He told them: It did not detract from a man's glory to be sealed to another, but added to it, for he still held that of his own and adopted parents at the same time. Meeting was adjourned at 12 noon, to meet again at 2 p.m. (*Pioneering The West 1846 to 1847 Major Howard Egan's Diary*, 122)

Orson Pratt gave a speech during the afternoon meeting on the same day as above (i.e. August 15th, 1847) — the following is Wilford Woodruff's report of it:

Meeting was dismissed & met again at 2 o'clock & was addressed in a very edifying manner by O[rsen] Pratt & treated upon the same principles spoken of by Br. Young [in the morning]. Among his remarks he said that as all the ordinances of the gospel administered by the world since the apostasy of the Church was illegal, in like manner was the marriage ceremony illegal and all the world who had been begotten through the illegal marriage were Bastards, not sons & hence they had to enter into the law of adoption & be adopted into the Priesthood in order to become sons & legal heirs of salvation. (*Wilford Woodruff Journals* 3:260)

On October 7th 1873, Apostle Orson Pratt made the following remarks:
 What will become of our good fathers and mothers who have gathered up from the nations that were married before they heard this Gospel?" "Indeed, were they married?" "Yes." "How?" "According to the laws of their respective nations. Their offspring are legitimate, so far as the

*Marriage.*¹⁷ Sons who are born under the Covenant are *Legal Heirs* by birth; however *even a blood son* must come under the *Oath* and *Covenant of the Priesthood*, by receiving *the law* as administered in the ordinances. But in and of itself, even this does not fulfill the requirement. The blessings of Heirship and Exaltation require more than a mere marriage or adoption ceremony and the accompanying paperwork as done in the Temple. Indeed, the blessings of the Kingdom are strictly reserved for those who keep their Covenants. One of the Prophet's revelations perfectly expresses this concept:

civil laws of their native countries are concerned, but they are not husbands and wives for eternity in the sight of heaven." "How are you going to remedy this?" asks the enquirer. "In the house of God. Temples or houses of God must be built to remedy this thing." "How can it be remedied there?" They must be married over again, not according to the laws of men or nations, but according to the laws and institutions of heaven." "Will that make their marriage legitimate?" "Of course." "But they have many children before they gather up here; you tell us they are illegitimate: how are you going to remedy this?" God has provided a remedy for all children born out of the covenant." "What do you mean by that?" enquires one. "I mean the new and everlasting covenant of marriage, that has a bearing upon eternity as well as time. All who are born before their parents enter that new and everlasting covenant have to be made legitimate heirs." "In what way?" "According to the ordinance and law of adoption." I may be asked — "Is this important?" "Yes, it matters a great deal. If there are family regulations, to preserve good order, in this world, you will find that God is more strict in such regulations, in regard to the world to come. If parents hold certain authority over their children in this life, you will find that such authority, though in higher perfection, is transferred to the eternal worlds, and in that world there is a certain jurisdiction which parents hold over their children through all future ages of eternity. But in order that parents may have their children legitimately under their control, it is necessary that the ordinance of adoption in the house of God should be performed in regard to the children born before their parents entered into the eternal covenant of marriage. This shows the use or necessity of a Temple. (*JD* 16:258)

On September 7th, 1888, Levi Savage went to the St. George Temple and had an interview with Daniel McAllister, who was then presiding over the Temple, where he "propounded the following questions":

Q[uestion]. Why is adoption necessary, Ans. To constitute the person a legal Heir to the promises.

Q[uestion]. What is the position of one not adopted, but yet has all the other blessings conferred upon him that can be conferred on man on earth.

Ans[wer]. He is not legitimized and cannot enjoy the blessings out of the order of the priesthood." (Levi Savage Diary, September 7th, 1888, BYU Library)

¹⁷This is stated in certain terms in the Doctrine and Covenants: "In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood {meaning the new and everlasting covenant of marriage}; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (D&C 131:1–4)

The Prophet's 1843 revelation on Eternal Marriage states: "Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated — And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D&C 130:20–21)

On June 11th, 1843, the Prophet stated:

Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, *are not to be altered or changed. All must be saved on the same principles.* If a man gets a *Fullness of the Priesthood* of God he has to get it in the same way that Jesus Christ obtained it, and that was by *keeping all the commandments and obeying all the ordinances of the house of the Lord.*

Where there is no change of priesthood, there is no change of ordinances, [so] says Paul

All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. (HC 5:423–424; TPJS 308–309)

The Prophet struggled for a number of years in attempting to prepare the minds of the Saints to receive the *Celestial law*. In this he met with many frustrating failures and setbacks. No doubt, it was these exasperating experiences which came to mind, when he was led to make the following statement:

The question is frequently asked, “Can we not be saved without going through with *all those ordinances, &c.?*” I would answer, *No, not the fulness of salvation.* Jesus said, “There are many mansions in my Father’s house, and I will go and prepared a place for you.” *House* here named should have been translated kingdom; and any person who is exalted to the *highest mansion has to abide a celestial law, and the whole law too.*

But there has been a *great difficulty* in getting anything *into the heads of this generation.* It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. *Even the Saints are slow to understand.*

I have tried for *a number of years* to get the minds of the Saints prepared to receive *the things of God;* but we frequently see some of them, after suffering all they have for the work of God, will *fly to pieces like glass* as soon as anything comes that is contrary to *their traditions:* they cannot stand the fire at all. How many will be able to *abide a celestial law*, and go through and *receive their exaltation,* I am unable to say, *as many are called, but few are chosen.* (HC 6:184–185; TPJS 331; WJS 319)

covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are *ministering servants*, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. *For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.* (D&C 132:15–17)

It was this matter of obedience to the “*Celestial Law*” that the Prophet was referring to, when on October 15th, 1843, he made the following statement:

It is one thing to *see* the kingdom of God and another thing to *enter* into it. We must have a *change of heart* to *see* the kingdom of God, and *subscribe [to] the articles of adoption*¹⁸ to *enter* therein. (HC 6:58; TPJS 328; WJS 256)

The “Articles of Adoption” to which a man must subscribe in order to enter into the “Kingdom of God” are basically the same as those to which the woman must subscribe in the New and Everlasting Covenant of Marriage. In both cases, the blessings of “Heirship in the Kingdom” are predicated upon *obedience* to the same law — a *Principle* which the Prophet dubbed as “*the Law of the Fulness of the Priesthood*”. Jesus often spoke of this Principle in his parables:¹⁹

The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, *went and sold all that he had, and bought it.* (Matt. 13:45–46)

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, *is not worthy of me.* *He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.* (Matt 10:37–39)

Good Master, what good thing shall I do, that I may have eternal life? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and *come and follow me.* And every *one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold*, and shall *inherit everlasting life.* (Matt 19:16, 21–22, 29)

Every *kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.* *He that is not with me is against me; and he that gathereth not with me scattereth abroad.* (Matt: 12:25, 30)

The Prophet Joseph Smith expressed the same doctrine in the following words:

The sacrifice required of Abraham in the *offering up of Isaac*, shows that if a man would *attain* to the *keys of the kingdom* of an endless life; *he must sacrifice all things.* (HC 5:555; TPJS 322; WJS 244)

¹⁸That the “Articles of Adoption” involved an enormous commitment is hinted at by the Prophet in the words which he spoke following the above remark: “This generation is as corrupt as the generation of the Jews that crucified Christ” he told them, “and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die.” (TPJS 328; WJS 256–257)

¹⁹For more on this see note 30.

In the Adoption Covenant, it was required that the son consecrate *his whole being to his father and mother* — and not only himself, but also his wife, his children, his *time* and *talents* and all that he *did or ever would possess*. All of these were to be consecrated throughout *Time* and *Eternity*, to the Kingdom of his Father and God. Thus, in the *Celestial Order*, *no man is fit to become a Father until he first learns to be a Son*,²⁰ and this knowledge

²⁰This is perfectly expressed by Jesus in the following scripture:

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:2-4)

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10:15; see also Luke 18:17)

It is a fact that most men are willing to expect of their wives that which they will not expect of themselves. Yet as President Young says above, if a man will not be submissive to be ruled as a son, he has no legitimate right to expect his wife to be submissive to him. Jesus has taught us that he who is greatest in the Kingdom of Heaven is the servant of all (Matt. 20:27; 23:11; Mark 9:35; 10:44), and that the servant is not above his master — if they have done it unto me they will do it unto you. etc. (Matt. 10:24-25; John 13:16; 15:20)

In accordance with the Law of the Kingdom, not only are men to be eternal Patriarchs, Priests, Kings and Gods, but they are also to be eternal "Sons" to their fathers; and those who are not willing to be sons, will never have the opportunity of being eternal Fathers, or husbands, for "Thus saith the Lord God, no man is fit to be a Father in my Kingdom until he has first learned to be a Son." Hence, "*Many are called, but few are chosen.*"

On June 23rd, 1874, President Young made the following remarks:

The fact is, *let the pure principles of the kingdom of God be taught to men and women, and far more of the latter than of the former will receive and obey them*. What shall we do with them [i.e. the women]? They want exaltation, they want to be in *the great family of heaven*, they do not want to be cast off, then they must be taken into the families of those *who prove themselves worthy to be exalted with the Gods*. (JD 18:249)

On another occasion, in more fully describing the character of a man who is worthy to be a father and husband in the Celestial Order President Young made the following pointed statement:

Brethren, what is it that you love the truth for? Is it because it gives you the power, the authority of the Priesthood? Is it because it makes you rulers, kings, and priests unto our God, and gives you *great power*? There are men professing to be Saints, even in this congregation, within the sound of my voice, who feel *how almighty they have become*. They will curse you, if you do not see proper to *comply with their wishes*. Many men have feelings in their hearts towards their wives, that if they will not do *precisely* as they wish to perform this or that, they will *curse* them. What wonderful things they are going to do! "If you do not obey *my* voice, *my* counsel, I will send you to hell and turn the keys upon you, that you may *never!* no *NEVER!* be released." Sisters, you might as well heed the crackling of thorns under the pot, the passing idle

bird, or the croaking of a crane, so far as their Priesthood is concerned. You are safe, if they will only keep their hands off from you; let them curse. It reminds me of a proverb which the Arabs have, that "cursings are like young chickens, they will still come home to roost."

Is it for this — is it because it gives you such great *power* and *authority*, that *you love the Truth*? That it gives you power to curse your neighbors, your neighbor's children, their cattle, and everything around you? Let all such go away to their own place, to California, by the *northern route*; not to San Bernardino, at brothers Lyman and Rich's location, for they have devils enough there already; but go into the world entirely away from the Saints, and the sooner the better.

Men should act upon the principle of righteousness, because it is right, and is a principle which they love to cherish and see practised by all men. They should love mercy, because of its benevolence, charity, love, clemency, and of all of its lovely attributes, and be inspired thereby to deal justly, fairly, honorably, meting out to others their just deservings.

If selfishness prompts you to embrace the truth, if it is merely to exalt yourself and your friends that you covenant to serve your God, and that is your only motive, you had better pass on the *northern route*, for we can do you no good if you wait, or remain with us; not but that God has regard for all His children; but He loves those who love all the principles of righteousness, because they are righteous, and have a delight in the exercise of pure principles, of virtue, of excellence and truth, of meekness, long suffering, and self denial, mercy, and charity.

I am aware that my language fails to convey my ideas to you as I could wish. But I will proceed a little further. A great promise was made to Abraham, which was — you shall have seed, and unto your increase there shall be no end. The same promise was made unto the Saviour, and unto every true and faithful man who serves God with all his heart, and whose delight is in keeping the law of the Lord, obeying the behests of Jehovah, and building up His kingdom upon the earth.

The Elders of Israel frequently call upon me — "Brother Brigham, a word in private, if you please." Bless me, this is no secret to me, I know what you want, it is to get a wife! "Yes, brother Brigham, if you are willing."

I tell you here, now, in the presence of the *Almighty God*, it is not the privilege of *any Elder* to have even *ONE wife*, before he has *honored his Priesthood*, before he has *magnified his calling*. If you *obtain one*, it is by *mere permission*, to see *what you will do, how you will act*, whether you will *conduct yourself in righteousness in that holy estate*. TAKE CARE! Elders of Israel, *be cautious!* or you will lose your wives and your children. If you abuse your wives, turn them out of doors, and treat them in a harsh and cruel manner, you will be left wifeless and childless; you will have no increase in eternity. You will have bartered this blessing, this privilege, away; you will have sold your birthright, as Esau did his blessing, and it can never come to you again, *never, NO NEVER!*

Look to it, ye Elders! You will awake from your dream, alas! but too soon, and then you will realize the truth of the remarks I am making today. Whose privilege is it to have women sealed to him? It is his who has stood the *test*, whose *integrity* is unswerving, who *loves righteousness because it is right*, and the *truth because there is no error therein*, and *virtue because it is a principle that dwells in the bosom of Him who sits enthroned in the highest heavens*; for it is a principle which existed with God in all eternities, and is a *co-operator*, a *co-worker* betwixt man and his *Maker*, to *exalt* man, and *bring* him into His *presence*, and *make* him like unto *Himself*! It is such a man's privilege to have wives and children, *and neighbors, and friends, who wish to be sealed to him*. Who else? *No one*. I tell you *nobody else*. Do YOU HEAR IT?

Many applications will unquestionably be made to me for wives, and, perhaps, by men too who will steal, or trespass upon me, their neighbors, kill their stock, do wickedly in various ways. Nothing would damn *such* men sooner than to *give* them this privilege. I answer the

and virtue can only be gained through “*the things which he suffers*”²¹ during *the time of his probation*. As President Young expressed it:

*no person is fit to be a ruler until he can be ruled; no one is fit to be the Lord of all until he has submitted himself to be servant of all.*²² (JD 15:220–221)

This same consecration of *Total Commitment* is also required of the woman in the marriage covenant to her husband. In *both cases* it is *a complete unreserved giving of self*. The great undergirding and overriding principle to be understood is *union* — perfect *celestial union* and *harmony*. The nature of the covenant and the enormity of the commitment and sacrifice is such, that it can only be entered into and kept through *perfect love and respect*.²³ Through this covenant the dying prayer of the Lord Jesus Christ was to be realized in the lives of the Saints. The Lord prayed for his disciples, that they would be *one with each other, even as Jesus and his Father were one*²⁴ and “if

brethren, they have to go upon *their own responsibility*. I tell you the truth. If you are a first-rate good man, and honor your Priesthood, it is your privilege. The man who has proved himself before God, has been faithful, has gone through and performed everything the Lord has laid upon him to do, for the purpose of building up and sustaining His kingdom, has proved himself before men, angels, and his Father in heaven, he is the only character that will increase, and obtain a celestial glory. Others may seem to prosper, to increase for a season, but by and bye they are left in the shade, their glory is clipped, and their house is left unto them desolate. (JD 1:118–120 – *emphasis in original*)

²¹Jesus Christ is the great Arch-type and perfect example of a Celestial Son. The book of Hebrews graphically describes the day of his trial: “So also Christ glorified not himself . . . Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered” (Heb. 5:5–7)

²²In continuing President Young said:

Does this give the people liberty? It is the only thing in the heavens or on the earth that can do so. Where is the liberty in subjecting ourselves strictly to the requirements of heaven and becoming one in all our operations to build up the kingdom of God upon the earth? By strict obedience to these requirements, we prove ourselves faithful to our God; and when we have passed through all the ordeals necessary, and have proved perfectly submissive to all the rules and regulations which give life eternal, he then sets us free and crowns us with glory, immortality and eternal lives; and there is no other path that we can walk in, no other system, no other laws or ordinances by which we can gain exaltation, only by submitting ourselves perfectly to the requirements of heaven.” (JD 15:220–221)

²³For an in depth discussion on this subject, see “Regarding the Union of Celestial Family”, page 81 of this pamphlet; see also “So You Want Celestial Glory”, published in *Doctrine of the Priesthood*, Vol. 5, No. 4, March 1988.

²⁴John 17:21–23

yea are not one", saith the Lord, "yea are not mine".²⁵ This was the Principle which Parley P. Pratt was teaching when he made the following statement:

To illustrate this principle we have a beautiful and plain precedent — Jesus Christ and his Father *continue to be one* in their affection and *union since he rose from the dead*, and he *still yields obedience to the commands of his Father*, and has also revealed that *he will continue to do so*, when he has put down death, and all rule, and authority, and power. "Then shall the Son also be subject to the Father."

We hear nothing in all this subject about Jesus Christ ever *being 'of age'*, so as to be free from all further *obligation to obey his Father*; but on the contrary, it is clearly revealed that *he will always be subject to him*.

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That *his disciples, and those who believed on their words, might be one, even as Christ and his Father are one*.²⁶ Not only one with God and Christ, but *also one with each other in the same manner*, and in the *same sense* that they were one. (*The Prophet* Vol. 1, No. XLI, March 1st, 1845 p. 1-2; *Millennial Star* Vol. 5: <May 1845> 189-194)

The above discussion is but a peep through the key-hole at the most dynamic and significant principle ever taught by the Prophet. Like an umbrella it enveloped and preoccupied his mind, spreading its broad canopy of influence over all that he did and taught during the Nauvoo period.²⁷ More than anything

²⁵D&C 38:27

²⁶This Principle of *Total Commitment* was what President Young was hinting at when he made the following statement:

Jesus says, as it was said yesterday, *Except ye are one, ye are not mine*. Again, he says, I pray thee, Father, *to make these, my disciples, one, as thou, Father, art in me, and I in thee*, that they also may be one in us, I in them, and thou in me, that they may be made perfect in one. (John 17:9-11, 20-23) This is a curiosity that *ranks among the mysteries* that the people do not understand. The *Father and I are one, you disciples and I are one*; it is quite a curiosity, but it is as true as it is curious. It is nothing more than a *key-word to Exaltation, Glory, Power, and Excellency*, by which *Principalities, Kingdom[s], Dominions, and Eternal Lives will surround us*. (JD 1:272; for more on this subject see *BYDD* pp. 92-96, published in *Doctrine of the Priesthood* Vol. 5 No. 1, January 1988)

²⁷Notwithstanding its importance, to date this principle has never been written on or recognized for what it is! But this is as it should be, for the things of God and the Celestial Kingdom can only be understood by revelation. We are informed by the scriptures, that the Lord:

will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . *hath not God made foolish the wisdom of this world?* Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that *not many wise men after the flesh, not many mighty, not many noble*, are called: But *God hath chosen the foolish things of the world to confound the wise*; and *God hath chosen the weak things of the world to confound the things which are mighty*; And *base things of the world, and things which are despised*, hath God chosen, yea, and things which are not, to

else, this principle was the cause of apostasy among High ranking officials in the Church²⁸ — ultimately it led to the Prophets's death, just as it did with Jesus.²⁹

bring to nought things that are: Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things (1 Cor. 1:19–28, 2:6–16)

As it was in the days of Jesus, so it is in our day, for things which *by the wisdom of man* appear to be *“foolish”, “base”* and *“insignificant”* are in fact *the most important of all*. And in this we find the fulfillment of Jesus' parable of the Kingdom of God:

And he said, Whereunto shall we liken the *kingdom of God*? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is *less than all the seeds* that be in the earth: But *when it is sown, it groweth up, and becometh greater than all herbs*, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. (Mark 4: 30–32; see also Matt. 13:31; Luke 13:18–19)

Through this parable we ought to realize that it is but typical of humanity and “the wisdom of man”, that *“the stone which the builders rejected”* should ultimately become *“the head of the corner”!* (Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1st Peter 2:6–7) If this was so in Jesus' day, surely it shall be true in ours, for sad though it may be, it is nonetheless true, that the *human nature* in *“natural man”* has not changed!

²⁸On one occasion the Prophet told President Young that, if he were to reveal to the people what the Lord had revealed to him that not a man or woman would stay with him. (JD 9:294) At another time he said:

If the Church knew all the commandments, one-half they would condemn through prejudice and ignorance. (HC 2:477; TPS 112)

As though this were not enough, Benjamin F. Johnson stated that he heard the Prophet state on several occasions that:

should he teach and practice the principles that *the Lord had revealed to him* and *now required of him*, that *those then nearest him in the Stand would become his enemies* and *the first to seek his life* (UPR 61:31; UPR Vol 1 3rd ed. 65:31)

²⁹On one occasion the Prophet said that if he were to teach the same principles that Jesus taught, they would accuse him of treason and put him to death:

Many men will say, ‘I will never forsake you but will stand by you at all times.’ he said, “But the moment you teach them some of the mysteries of the kingdom of God . . . they

A clear understanding of this *Principle* will do more to explain the Prophet's *actions and conduct* than any other single factor. And not only the Prophet's life but also that of President Young's and President Taylor. It is the overriding and undergirding principle which will turn *all* the apparent and unexplained *minuses* in the Prophet's History into *pluses*. It is at the heart of the Prophet's heretofore unexplained tendency to grasp for power.³⁰ It is

will be the first to stone you and put you to death. It was this same principle that crucified the lord Jesus Christ, and will cause the people to kill the prophets in this generation. There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe. It always has been when a man was sent of God with the priesthood and he began to preach the fullness of the gospel, that he was thrust out by his friends, who are ready to butcher him if he teach things which they imagine to be wrong; and Jesus was crucified upon this principle. (HC 5:424, 425; TPJS 308–309; WJS 210–214)

History will witness, that ultimately, the Prophet Joseph Smith did teach what Jesus taught (and by this I do not refer to baptism or plural marriage, but rather to the *Principle* under discussion) and that it was for this very reason that some of those who had been among his closest friends, in a Judas-like manner, betrayed him into the hands of his enemies, who shortly afterwards murdered him in cold blood. And all this, for supposed blasphemy, “because that thou, *being a man, makest thyself God*”. (John 10:23–28, 31–36)

In and of itself, William Law had no real problem with the plurality of Gods — at least not insofar as the doctrine relates strictly to heavenly beings. Indeed, the basics of the doctrine had been taught by the Prophet in his public discourses for years before Law came out in open opposition to the Prophet. The real problem with admitting the plurality of Gods in *Heaven* was that it opened *Pandora's Box*! If it is conceded that there are “*Gods many and Lords many*” (1 Cor. 8:5) in the Heavens, the gate is thrown wide open to accept the same proposition here on Earth, in which case, the Prophet would not only be one of them, but the biggest of all! And *what do you rightfully withhold from God!* No! The only safe refuge is absolute monotheism! There can only be one God, and He is at a very safe distance, being far removed in the Heavens!

³⁰The Prophet had established “The Celestial Kingdom of God” on Earth. It was not a government of contention wherein the powers that be are divided, such as is the case in the governments of man. The Constitution of our country was inspired of God to establish an *interim* Government, that celestial man might be governed by celestial man, until the Kingdom of our God should be established on Earth in power and great glory, that it might usher in the Millennial reign of peace!

In the case of the United States Government, the Celestial nature of its constituency required a division of powers! But the Celestial Government and Kingdom of God as established by the Prophet Joseph Smith was expressly for a Celestial constituency. Its highest law was union, as achieved through Christ-like Love and Free Agency.

Through compliance with the Oath and Covenant of the Priesthood, perfect cooperation would ultimately prevail among the Saints. It was the Perfect Law of a

the *Strongest Doctrine*³¹ — the *Greatest Principle* — it is the *most Christ-like doctrine* ever revealed to man on the Earth. And just so, it will be the

Celestial Theocracy, over which, by divine mandate, the Prophet stood as God to the people, possessing almighty power over the hearts and minds of the Saints. And this too, rightly so, for by his acts he had won their love and devotion.

Living within this Union was a matter of free agency, but for the Saints denying it or refusing to enter therein came with eternal consequences, for if they were to inherit a Celestial blessing, they must live the Celestial Law! If the Saints could not successfully live in this relationship during the time of their mortal probation, they would not be fit subjects for a Celestial blessing in the life to come. Consequently not only was it right that the Prophet should have the power, but it was essential to the salvation and exaltation of the Saints, for the Union and Government of the Celestial Kingdom of God could not exist on Earth without it! It therefore came with the Territory of a Celestial Theocracy, that the Prophet should yield absolute power. But for one man such as the Prophet to possess such power in the hearts and minds of so many, put the fear of God in the minds of apostates and Gentiles alike, who in their discomfort and uneasiness were led to acts of violence and murder in an effort to curb the unending growth of the Prophet's power. So also did the Jews suppose that violence on the person of Christ would solve their problem! But mans wisdom is foolishness with God and God's wisdom is foolishness with men. Just so, through the infinite wisdom of the Great Eternal a minus is turned into a Plus.

Stated in another way: It is said in the Scriptures that God is a Spirit. (John 4:24) So also is every man! (D&C 93:33; James 2:26; Ecc 12:7) There is not therefore that great difference between the eternal essence of God and man as has been supposed. Through the ordinances of the Temple and the Oath and Covenant of the Priesthood the Saints enter into a Celestial union with God in Heaven — and not only with God in Heaven, but also with their brothers, sisters, fathers, mothers, husbands, wives, children and friends here on Earth. In this capacity they become *One* and being "a Spirit", they constitute a united extension of God's being here on Earth, *for man is spirit and God is One!* Through their union with God in Heaven and their brothers and sisters on Earth, the Saints become a "Part of the Body of God" (UPR 16:1-11) and being a part of the body of God, they become in every sense of the word the very essence of God — the Prophet being the head God of all other Gods upon earth! Hence the propriety in the Saints treating him and one another as such, for all of this is according to the divine mandate in the Law of Celestial union, through which come Absolute Divine Power, tempered in the fiery furnace of Christ-like Love and tribulation!

In like manner, each worthy father and mother in the Kingdom elicits the same love, devotion and worship from those who are sealed to them. Such a Union is perfectly calculated to generate pure power — indeed, immense power among men! — the patient work of a life time, and all other times in Eternity.

³¹Less than two weeks before the Prophet's death, on June 16th, 1844, he stated: "I am bold to declare [that] I have taught *all the strong doctrines publicly*, and [I] always teach *stronger doctrines in public than in private.*" (HC 6:474; TPJS 370; WJS 210-214)

Inasmuch as the Prophet never taught plural marriage in public, many have wondered how this statement could possibly be true. The answer is found in the fact that in the

last to be understood and lived by the Saints. In its *celestial context*, it is the greatest single witness that Joseph Smith was indeed a Prophet of God, who was sent down on Earth to restore *the whole doctrine of Jesus*. It is the principle which will yet bring in *the Millennial reign — a thousands years of peace* — it is the principle which Elijah revealed, and *without which* the whole Earth would be *“utterly wasted”* at the coming of the Lord. It is at the hearts core and the very essence of the *Perfect Law* of a *Celestial Theocracy — Perfect Christ-like love*, expressed in a *structured union*, as organized in a *covenant bound* extended *family society*.

For more than a thousand years the “christian” world has been reading “their” New Testament and talking about the sayings of Jesus, where he teaches that his Saints should be *one*. Nevertheless, they have only succeeded in proving that talk is cheap! From the days of the Apostasy until now, the whole world has been at an entire loss to imagine how it could ever be brought to pass. It was not until *“the Law of the Fulness of the Priesthood”* was revealed by *Elijah* to the Prophet Joseph Smith that the Prophetic vision of *Millennial peace* became a *feasible reality!*

THE PROPHET’S PRIVATE CONDUCT

And what of the Prophet’s private conduct? On April 9th, 1857, Wilford Woodruff made the following statement:

Brother Joseph used a great many methods of testing the integrity of men; and he taught a great many things which, in consequence of tradition, required prayer, and faith, and a testimony from the Lord, before they could be believed by many of the Saints. His mind was opened by the visions of the Almighty, and the Lord taught him many things by vision and revelation that were never taught publicly in his day; for the people could not bear the flood of intelligence which God poured into his mind. (JD 5:83–84)

Some of the methods which the Prophet used in “testing the integrity of men” can only be described as bizarre. At least so it would appear *by the standards of the world*. But those who have received the Gospel ought to remember that in accordance with the Celestial Law, the faithful Saints either had or would consecrate their whole being to the Prophet, just as Jesus’

Prophet’s mind, it was the Principle of “Total Commitment” as implemented in the context of a “Perfect Law of Theocracy” (*HC* 5:555; *TPJS* 322) which constituted the “Strongest Doctrine”, and this Principle the Prophet openly taught from the pulpit. However it was so far above and beyond the comprehension of the Saints, that when he taught it from the stand, it perfectly sailed over their heads. *Only the initiates understood its implications*. But for apostates, it was a doctrine which was difficult for them to identify and put their finger on. Consequently, the easiest attack against it was simply a renunciation of the Plurality of Gods.

disciples had done with him, and not only themselves, but all that they did or ever would possess, including their wives and children.

But notwithstanding their oath of Consecration and Total Commitment, still the unanswered question remained, would they keep their covenants, and in very deed live in the Celestial Law. Would they actually be willing and able to make the whole sacrifice if called upon to do so, and at the same time, remain in the harness, in the true spirit and love of a son for his father. This the Prophet must know, and there was only one way to find out, and that was to require the whole price at the hands of all, *just as Jesus did of his disciples*. Talk is cheap, and it is easy to make covenants and promises, especially when there is an inner assurance that the ultimate sacrifice will never be required. The only way to do away with this problem is to require the whole price in every case. The Prophet must try them all! This is what the prophet was teaching when on August 27th, 1843, he made the following statement:

The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; *he must sacrifice all things.* (HC 5:555; TPJS 322)

Jesus told his disciples that if they loved father or mother, son or daughter, more than him, that they were not worthy of him, and to be consistent, the Prophet must require the same. In keeping with this, on April 9th, 1842, the Prophet taught that "Our affections should be placed upon God and His work, more intensely than upon our fellow beings." (HC 4:587; TPJS 216) Jesus required that his disciples consecrate their whole being to him, and his parables of the "Kingdom" clearly demonstrate his doctrine. If there was *anything* or *anyone* that Jesus' disciples loved more than him, they were to be bluntly informed that "He who loveth father or mother, son or daughter, houses, lands, money or even life itself, more than me is not worthy of me!" (Matt 10:37–39) And in every case the Lord required a demonstration of faith! They must actually enter into and live the whole Law.

The first great command was that they must 'love the Lord their God with all their heart, might, mind, strength and soul'. (Mark 12:30; Luke 10:27) Of necessity, the first act or manifestation in living within this highest of all Divine laws, was perfect obedience and co-operation in all righteousness. Consequently, Jesus told his disciples, 'if ye love me keep my commandments' (John 14:15) In continuing further, Jesus told his disciples, that 'Where their treasure was, there would their heart be also.' (Matt 6:21; Luke 12:34) Thus it becometh all that their treasure must of necessity be within the Covenant line of the Kingdom.

It was this doctrine which lay at the crux of the bizarre trial which the Prophet put upon Heber C. Kimball when he asked for his wife Vilate. Did

Heber love his precious Vilate more than Joseph? If he did, then, according to the Law of the Fulness of the Priesthood, he could not have her — not that is, if he would possess the Kingdom and all its eternal blessings! In accordance with the Celestial Law, a man must love his God supremely! Heber had consecrated his wife and children and all that he did or ever would possess to the Kingdom of his Father and God — whom did he love the most, his wife and children — or did he love his God supremely!

The following narration is given by James Lawson (a son in-law to Heber C. Kimball) as it was related to him by Heber C. Kimball in 1855. “I will tell you” Heber said:

After I had returned from my second mission to England in 1841, the Prophet Joseph came to me one evening and said, ‘Brother Heber, I want you to give Vilate to me to be my wife,’ saying that ‘the Lord desired this at my hands.’ Heber said that in all his life before he had never had anything take hold of him like that. He was dumbfounded. He went home, and did not eat a mouthful of anything, nor even touch a drop of water to his lips, nor sleep, for three days and nights. He was almost continually offering up his prayers to God and asking Him for comfort. On the evening of the third day he said, ‘Vilate, let’s go down to the Prophet’s’ and they went down and met him in a private room. Heber said, ‘Brother Joseph, here is Vilate.’ The Prophet wept like a child, said Heber, and after he had cleared the tears away, he took us and sealed us for time and all eternity, and said, ‘Brother Heber, take her, and the Lord will give you a hundred fold.’ (*Life of Heber C. Kimball*, by Orson F. Whitney, 1888 edition, p. 451)

The following is an account of a similar trial which was put upon Apostle John Taylor as recounted by President Wilford Woodruff to John M. Whitaker:

On November 1st, we all attended the Anniversary of President John Taylor at which Presidents Woodruff, Cannon and other of the general authorities were present. President Woodruff and Cannon both related how John Taylor was tried as Abraham of old, by the Prophet Jos[eph] Smith, just after the revelation on polygamy was given. At one of the meetings of the Twelve, nine of that body said Joseph had parted from the way by adopting polygamy, and John Taylor was the only one that stood up for the Prophet. A short time after this, hearing of the matter, the Prophet went to President Taylor’s home and said to President Taylor, ‘Brother Taylor, I WANT LEONORA’. Of all requests coming from the Prophet, this was the last straw. It is said he never spoke but turned away from the Prophet and never slept all night and next morning went to the Prophet and said, ‘BROTHER JOSEPH, IF GOD WANTS LEONORA, HE CAN HAVE HER’. This was all the Prophet was after. ‘I wanted to know where you stood, Brother Taylor’.

President Taylor was the most loyal, the most beloved and stood closest to the Prophet than any other man save his brother Hyrum. He often told his family, how he loved that man. It is a love different than any other kind of love. He often wept as he related the martyrdom and how he drank in the spirit of the Celestial Order of things from him. No man in or out of the Church has had a better understanding of the Celestial Order of things than President Taylor, and even President Brigham

Young stated that John Taylor was the greatest Editor he ever knew. He stands alone almost in his polemics and arguments and in maintaining the standards of Justice, Liberty and Righteousness and is called the 'Lion of the Church', 'Defender of the Faith' and his *Mediation and Atonement* is incomparable. He has written perhaps more and published more and carried on more public papers, books, journals and mediums defending the Church than any other known man. So this is a statement from men who knew him intimately. His own family are proud to have such an illustrious forebear." (John M. Whitaker diary, November 1st, 1890, Manuscripts, University of Utah Library, emphasis in original)

Another similar trial was put upon Henry B. Jacobs. However, in this case, the Prophet went through with it, and took his wife Zina to be his own. The following account was written by their descendants:

Henry B. [Jacobs] and Zina [D. Huntington] wanted the Prophet to marry them, he said he would, but he did not appear at the appointed time so John C. Bennett, who was the Clerk performed the ceremony.

When the couple saw the Prophet they asked why he had not come and he told them the Lord had made it known to him that she was to be his Celestial wife.

Henry revered the Prophet as the voice of the Lord and agreed to this. He signed a slip of paper agreeing to let Zina be sealed to the Prophet, which Rega Card found in the S[alt] L[ake] Temple. They were married on the 7th, day of March, 1841.

A few months after their marriage Henry was called on a mission with Hosea Stout.

On Oct. 27, 1841, Zina was sealed to Joseph Smith for eternity, her brother Dimick officiating. Three months later Zina's first son was born, Zebulon Jacobs, January 2, 1842.

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On Feb. 2, 1846 President Young took Henry and Zina into the Nauvoo Temple and had the Sealing to the Prophet redone so it could be a matter of record.

At that same time Pres. Young married Zina — it was recorded "sealed for time." Henry was asked to stand as a witness.

.....

He [i.e. Henry B. Jacobs] sent a valentine and enclosed a letter in February [wherein he made the following statement]: "... May the Lord our Father bless Brother Brigham and all [that] pertains unto him forever. Tell him for me I have no feelings against him nor never had, all is right according to the *Law of the Celestial Kingdom of our God Joseph*. ..." (Ora J. Cannon Collection, Church Historian's Office)

It was this same Principle which Jedediah M. Grant was teaching, when on February 19th, 1854, he made the following remarks:

When Joseph Smith was alive, his declaration to me was as the voice of Almighty God. Why? Because he had the Priesthood of God on the earth . . . which is God's authority, the eternal power and right of the government of God upon the earth. I was subject to that government in the days of Joseph. Men used to talk on this wise — "But would you

believe in the Prophet if he should demand all your property?" Lucifer would suggest this idea to them. "No," says another, "I would not." "Suppose he should come to you, and tell you, you must sell your farm in the east, and go to Kirtland, and consecrate your property to the Lord, would you do it?" "No," answers his neighbor, "the Lord has no use for my property, I would not do it." "Well," says one, "do you think Joseph is right to dictate in temporal matters?" "No." There were quite a majority, I believe, in the days of Joseph, who believed he had no right to dictate in temporal matters, in farms, houses, merchandize, gold, silver, &c.; and they were tried on various points.

When the family organization was revealed from heaven — *the patriarchal order of God, and Joseph began, on the right and on the left, to add to his family, what a quaking there was in Israel.* Says one brother to another, "Joseph says all covenants are done away, and none are binding but the new covenants; now suppose Joseph should come and say he wanted your wife, what would you say to that?" "I would tell him to go to hell." This was the spirit of many in the early days of this Church.

If you maintain the fact that the Priesthood of God is upon the earth, and God's representatives are upon the earth, the mouth-piece of Jehovah, the head of the kingdom of God upon earth, and the will of God is done upon earth as it is in heaven, it follows that the government of God is upon the earth. I allude to the Church which it dictates, and then to the whole earth which it will dictate. Satan may succeed for a season to curtail the extent of this government, and the free working of its machinery, but if the Lord Almighty has organized a government upon the earth, and has committed the keys and Priesthood of it to His Prophet, that Prophet holds jurisdiction over the earth, the same as Adam did in the beginning (Gen 1:26–28). And righteous men in every dispensation since the creation, if they had any keys, had the keys of the kingdom of God; and they extended over this wide world wherever God had a people and a government; and just as far as the Priesthood exercised its authority, just so far the rule of the Almighty reached.

If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs That is what he had a right to do, if he had any right at all. If he did not have that right, he did not have the Priesthood of God A Priesthood that is clipped, and lacks length, is not the Priesthood of God; if it lacks depth, it is not the Priesthood of God; for the Priesthood in ancient times extended over the wide world, and coped with the universe, and had a right to govern and control the inhabitants thereof, to regulate them, give them laws, and execute those laws. That power looked like the Priesthood of God. This same Priesthood has been given to Joseph Smith, and has been handed down to his successors. . . .

What would a man of God say, who felt aright, when Joseph asked him for his money? He would say, "Yes, and I wish I had more to help to build up the kingdom of God." Or if he came and said, "I want your wife?" "O yes," he would say, "here she is, there are plenty more."

There is another main thread connected with this, that I have not brought out. You know if fishing with the hook and line, if you draw out suddenly on the line when you have got a large trout, you may break your line; you must therefore angle a little, and manage your prize carefully. I would ask you if Jehovah has not in all ages tried His people by the power of Lucifer and his associates; and on the other hand, has He not tried them and proved them by His Prophets? Did the Lord actually want Abraham to

kill Isaac? *Did the Prophet Joseph want every man's wife he asked for? He did not, but in that thing was the grand thread of the Priesthood developed. The grand object in view was to try the people of God, to see what was in them. If such a man of God should come to me and say, "I want your gold and silver, or your wives," I should say, "Here they are, I wish I had more to give you, take all I have got." A man who has got the Spirit of God, and the light of eternity in him, has no trouble about such matters.*

I am talking now of the present day. There was a time when we could be tried pretty severely upon these points, but I now could pick you out hundreds of men that cannot be tried in this way, but they will hand over every thing they possess. They understand the nature of such doctrines, and the object of such requirements. They know it is to prove the people, both men and women, and to develop what they will do. How can the Priesthood judge the people, if it does not prove them.

If ever you are brought into the presence of God, and exalted to a seat in His celestial kingdom, it will be by virtue of the Holy Priesthood, therefore you have got to be proved, not only by being tempted by the devil, but the Priesthood will try you — it will try you to the core. If one thing won't try you, something else will be adopted, until you are like the passive clay in the hands of the Potter. If the Lord our God does not see fit to let the devil loose upon you, and mob you, He will employ some other means to try you as in a crucible, to prove you as gold is tried seven times in the furnace.

The world philosophizes about the "Mormons," about their leaders, and the life they are living. There are a thousand conjectures among them in relation to the "Mormons." The grand secret is told in a few words; the fact is, the Almighty God has spoken from the heavens, sent heavenly messengers, and organized His Church, restored the Holy Priesthood, established His government on the earth, and exerted his power to extend it, and send forth His word. And *that Priesthood understands the principles and motives by which men are actuated*, and it understands the workings of the devil on the earth; *that Priesthood knows how to govern*, when to strike, and when not to strike.

Some things in this Church start up at times, that you would think the whole Church would be rent asunder, like the clans of Scotland. Clanism, and "Mormonism" are like that {putting his fingers across}; "Mormonism" is *one*, it is governed by *one head*, one President, *and that head representing God on earth*. If Joseph Smith held the keys of the kingdom of God on earth, of the Apostleship, does not his successor possess the same? Does he not have a right to give laws, to instruct, to control and rule the people of God?

I might still go on, and explain to your understandings exactly what I mean by rule. If this Priesthood is upon the earth, *and you are controlled thereby, and listen to its counsels, you will be united as one people*. I know the time was that many of this people believed that if a man was adopted here and there, one man would hold this way, and another that; but the fact is, in the kingdom and Church of the Lord *they are all in one pile*. I do not care how many of you have been adopted here or there; that is the doctrine to me." (*Journal of Discourses* 2:12–14)

Joseph required the property, time, talents and perfect devotion of his disciples, and not only this, but he also required their wives and children as well — *nothing was to be kept back!* For this many accused the Prophet of being an adulterer and a fallen prophet! Yet as we have seen, in view of the

New Testament doctrine, he would have been less than a Prophet if he had required anything less, for in all things, Jesus is our great prototype — he is the flawless example of a perfect Son — and not only a perfect Son, but also a perfect Father! No doubt it is in this principle of Total Commitment that we discover the great pearl, which Jesus commanded his disciples that they should not cast before swine, lest the swine should turn and rend you helpless (Matt 7:6). As we have seen, notwithstanding Jesus' own admonition, he himself did teach the doctrine of Total Commitment, nevertheless, for the most part his teachings were veiled in parables.

It ought to be remembered that neither Jesus nor Joseph lived under the law of Moses which was after a law of carnal commandments, but rather after the Perfect Law of a Celestial Theocracy. This was what the Prophet was getting at when on August 27th, 1842, he wrote the following letter to Nancy Rigdon, in hopes of persuading her to be his plural wife:

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is *virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God*. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. *That which is wrong under one circumstance, may be, and often is right under another.*

God said, "Thou shalt not kill;" at another time He said "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted — by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we *seek first the kingdom of God, all good things will be added*. So with Solomon: first he asked wisdom, and God gave it him, and with it every desire of his heart, *even things which might be considered abominable to all who understand the order of heaven only in part*, but which in reality were right because God gave and sanctioned by special revelation.

A parent may whip a child, and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with His children. Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; but if we should seize upon those same blessings and enjoyments *without law, without revelation, without commandment*, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness — and the happiness of all His creatures, he never has — *He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest*

amount of good and glory to those who become the recipients of His law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the preferred good returns to the giver; the blessing is bestowed on those who will receive and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not or will not receive, shall be taken away that which he hath, or might have had.

*Be wise today; 'tis madness to defer;
Next day the fatal precedent may plead.
Thus on till wisdom is pushed out of time
Into Eternity.*

Our Heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of His punishments, and more ready to detect every false way, than we are apt to suppose Him to be. He will be inquired of by His children. He says: "Ask and ye shall receive, seek and ye shall find;" but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things — who will listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy. (HC 5:134–136)

All this is a hard saying — Who can hear it? (John 6:60) Before deciding in the negative, we ought to consider the response of righteous Job which he made to his wife. After the trial of his faith, through which he was utterly reduced in all things and wherein he was literally tried unto death — having lost his great wealth and after the apparent senseless death of all his sons and daughters and after being smitten with "boils from the sole of his foot unto his crown":

Then said his wife unto him, Dost thou still retain thine integrity? *Curse God, and die.* But he said unto her, Thou speakest as one of the foolish women speaketh. *What? shall we receive good at the hand of God, and shall we not receive evil?* (Job 2:9–10)

What kind of sons are we, if we are only willing to love the Lord when He gives us what we want? The book of Hebrews says that if we are not willing to receive chastisement from the Lord then are we bastards and not sons:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and *let us run with patience the race that is set before us*, looking unto Jesus the author and finisher of our faith; *who for the joy that was set before him endured the cross*, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *Ye have not yet resisted unto blood*, striving against sins. And ye have forgotten the exhortation

which speaketh unto you as unto children, *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.* (Hebrews 12:1–8)

To recapitulate — If the Prophet's methods were bizarre, it can honestly be said that in all things he had a good teacher in the Lord Jesus Christ. The Prophet claimed that the Gospel he taught came from Jesus — and in perfect keeping with this, there is nothing that the Prophet required of his disciples that Jesus did not also require of his. This being the case, a review of Jesus' Teachings would be helpful in understanding the Prophet's life.

One of the big things about life is making a living. We all have needs and so also do our wives and children, and these needs can only be met through work of one kind or another. But this is nothing new, and we can be assured that Jesus' disciples had the same problems. What kind of sympathetic understanding and counsel did Jesus give to his disciples on this problem:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. *Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.* Is not the life more than meat, and the body than raiment? (Matt. 6:24–25)

We may surmise from this that Jesus resolved the economic problems of life for his disciples by telling them not to worry about them. Just forget it! In continuing on, Jesus explained his understanding further:

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) *for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.* Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matt. 6:26–34)

In one speech, Jesus has swept away all our earthly cares and responsibilities. Don't worry about it — don't take any thought for the morrow, for the morrow shall take thought for itself — but “*Seek ye first the Kingdom*

of God and his righteousness, and all else shall be added." We gather from this, that according to Jesus the Kingdom of God should become the one and only preoccupation of mind for every Saint, for *no man can serve two masters — you cannot serve both God and money!*

In continuing in this same theme, Jesus makes it clear that all those who would have Eternal Life, *including the rich*, must consecrate their Property to the poor in the Kingdom, and then come and follow him:

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (Matt 19:16, 21–24)

Well then, what might we have for sustenance?:

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (Matt. 8:19–20)

In another place Jesus taught that the servant is not above his master:

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. (Matt. 10:24)

What does Jesus teach about financial support during a mission?:

Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. (Matt. 10:9–10)

What does the Lord teach us to do if our life is threatened while in his service?:

fear not them which kill the body, but are not able to kill the soul (Matt. 10:28)

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, *that ye shall live by every word which proceedeth forth out of the mouth of God.* For he will give unto the faithful line upon line, precept upon precept; *and I will try you and prove you herewith.* And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that *I will prove you in all things, whether you will abide in my covenant, even unto death,* that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me. (D&C 98:11–15)

What about those who have difficulty in confessing Jesus before the world?

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (Matt. 10:32–33)

Who are Jesus brothers, sisters, father and mother and family? According to Jesus' teachings, his adopted family, or disciples who do the will of his father constitute his family:

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. (Matt 12:46–50)

What does a Prophet or true Saint expect at home? He is not without honour except at home:

But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. (Matt 13:57)

What does Jesus teach is our duty, when the Gospel message creates conflict and division in the home and threatens disruption of the family?

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. (Matt 10:34–39)

What does Jesus say about taking time out to bury our father?:

And another of his disciples said unto him, Lord suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead. (Matt. 8:21–22)

What do the Gospels teach about union with Jesus?:

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand . . . He that is not with me is against me; and he that gathereth not with me scattereth abroad. (Matt. 12:25, 30)

What did Jesus require in the way of obedience from his disciples:

If ye love me, keep my commandments. (John 14:15)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father which is in heaven* (Matt 7:21)

What did Jesus teach that we must give in order for us to receive the Kingdom? Absolutely everything:

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth *all that he hath, and buyeth that field.* (Matt 13:44)

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold *all that he had, and bought it.* (Matt 13:45–46)

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:24–26)

Why did the Jews crucify Jesus? According to the Jews, it was because Jesus, who being a man, made himself out to be God:

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thy self God. (Matt 10:31–33)

What did Jesus teach about union? Jesus taught his disciples that they must “*be one*” even as he and his father are one:

Neither pray I for these alone, but for them also which shall believe on me through their word; *that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:* that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; *that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one;* and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17:20–23)

Behold, this I have given unto you as a parable, *and it is even as I am.* I say unto you, be *one;* and if *ye are not one ye are not mine.* (D&C 38:27)

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people . . . behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; And *are not united according to the union required by the law of the celestial kingdom;* And *Zion cannot be built up unless it is by the principles of the law of the celestial kingdom;* otherwise I cannot receive her unto myself. And

my people must needs be chastened until they learn obedience, if it must needs be, *by the things which they suffer.* (D&C 105:1–6)

Whom did Jesus say would be greatest in the Kingdom of Heaven?:

At the same time came the disciples unto Jesus, saying, *Who is the greatest in the kingdom of heaven?* And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.* Whosoever therefore shall humble himself as this little child, *the same is greatest in the kingdom of heaven.* (Matt 18:1–4)

What was the purpose of the great sacrifice of the Saints?

Answer: Absolute *Christ like Union* and proving to both God and man that in spite of the Devil, there was nothing in Heaven or Hell which could divide or create disunion between the Saints and their master who was *Jesus* — and for those of us in our day, with the *Prophet Joseph Smith!*

What do we gather from all this? — That Jesus was an extremist who required absolute devotion from his followers. There was nothing that they could rightly withhold — not money, property, family, wives, children, father or mother, time, love, occupations or any other earthly responsibility — there were no legitimate excuses. If there was anything that Jesus' disciples wanted or loved more than him and the Kingdom, they were not worthy of him and thus rendered themselves unworthy of Celestial Glory! In keeping with this, Abraham had to offer up his son Isaac — Jesus had to live his life in obedient service to his Father and finally to give his life in an agonizing death on the cross. Jesus taught that his servants were not above their master, they must also give their all — their time and money, property, wives and children, and finally also their lives! In concluding, the New Testament teaches that we are to become joint heirs with Jesus, but under what conditions? We are to be Joint Heirs with Jesus “*if so be that we suffer with him, that we may be also glorified together*”:

The Spirit itself beareth witness with our spirit, that we are *the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.* For I reckon that *the sufferings of this present time* are not worthy to be compared with the glory which shall be revealed in us. (Romans 8:16–18)

The Prophet Joseph Smith said if he were to teach the same doctrine that Jesus taught that the people would cry treason and put him to death. It now becomes apparent why both Jesus and Joseph were betrayed into the hands of their enemies by those who had been their friends.

CHANGES IN THE HIERARCHY

In accordance with the original plan, once a man and woman entered into this family order, the whole Priesthood government to which they owed

allegiance was to be *shifted* from that of Wards and Stakes to the Patriarchal Priesthood and *its government as had in the Celestial Family*. Thus the channel of Priesthood government which existed under the former order in the Church of Christ, through *Bishops* and *Stake Presidents* would be *relinquished* and *replaced* with *Fathers, Mothers* and *Husbands*, who as Kings and Queens, and Priests and Priestesses in the *Royal Priesthood*, stand as *Gods and Goddesses* over their own *Family Kingdom*.

Once the man and woman enter the Marriage and Adoption Covenant, it becomes essential that the *old line* of Priesthood government as had in the Church of Christ be *done away with*, otherwise the power and union of the *celestial order* is *eclipsed* and *weakened*.³² This *switch in the power structure* of the Priesthood was the idea behind the Prophet's remarks to the Relief Society, when on April 28th, 1842, he stated that "*the Church is not now organized in its proper order*, and cannot be *until the Temple is completed*."³³ The Prophet was trying to explain to the sisters that upon completion of the Temple, and after the Saints had received their Endowments and other Priesthood ordinances, there would be a *new and higher order of Priesthood* established among the Saints, and with it a *different and higher order of Priesthood Hierarchy*.

³²The idea that the Saints could either be organized in a Stake and Ward capacity or in a family capacity, *but not both* (at least not for the same individual at one and the same time) is self evident, for as Jesus says: "no man can serve two masters" (Matt. 6:24; Luke 16:13). Heber C. Kimball made this clear when talking to his adopted family. When the Pioneers first came into the Salt Lake Valley, their organization was based on an extended Patriarchal Order as created through the Law of Adoption. That is, they were organized in a family capacity, rather than in Wards and Stakes, and the colonization of the Salt Lake Valley began on that basis (*History of Salt Lake City*, by Edward W. Tullidge, pp. 48, 637–638, 640). However, it would appear that they were not certain that it would remain on that footing, for on July 25th, 1847, President Kimball told his adopted family that "If it is advisable to work *in a family capacity* we will do so, and, if *in a Church capacity*, we should be equally willing to do that" (*Pioneering The West 1846–1847 Major Howard Egan's Diary*, by Wm. M. Egan, p. 107)

It is important to recognize the fact that the commitment of an adopted son to his father is far greater, and goes beyond the bounds of propriety for a proper relationship between a member of the Church and his Bishop or Stake President. Be it remembered that the connection between a member of the Church and his Bishop or Stake President is a *transient relationship*, being based on geographical boundaries of habitat, while the relationship between father and Son is more personal, and intended to endure throughout *Time* and *Eternity*. As stated by Parley P. Pratt, the perfect arch-type or example of a proper relationship between father and son in the Adoption Covenant is portrayed in the New Testament in the Life of Jesus the Christ and his father. This of course, is all to be understood in the context of righteousness.

³³WJS 115

What was particularly important in all this to the Relief Society and the reason why the Prophet was trying to explain it to them at the early date of April, 28th, 1842, was because the sisters were destined to play *a more active and dominant role* in the *new order* than they had done in the past, as they would be ordained to the Priesthood *just the same as the men*. After again affirming “that he calculates to organize the church in [its] *proper order* [as soon as the Temple is completed]” the Prophet continued on and “spoke of *delivering the keys* [of the Priesthood] to this society [i.e. *the Relief Society*] and to the Church”, saying in the process “that according to his prayers God had appointed him elsewhere.” In continuing, he stated “that *the keys of the kingdom* [of God] are about to be given to . . . [the Sisters in the Relief Society], that they may be able to detect everything false — as well as to the Elders”. Later that day in recording his activities in “The Book of The Law of The Lord”, the Prophet summarized his discourse as follows:

[At two o'clock P.M. I met] the members of the “female Relief Society” and . . . gave a lecture on the Priesthood showing how *the sisters would come in possession of the privileges, blessings, and gifts of the Priesthood*, and that the signs should follow them, such as healing the sick, casting out devils &c” (WJS 115–117, 119)

The reason that the Church could not be properly organized *until the Temple was completed* was because it was in the *Temple* and through *its ordinances* that men and women entered the Marriage and Adoption covenant. It was there that they would receive the *Oath* and *Covenant* of the *new order of the Patriarchal Theocracy*. And it was there that they would receive an ordination to the *Royal Priesthood*, through which both sexes were to *share* in the powers and responsibilities of the *new government*. But this new order, rather than being the *Church of Jesus Christ*, was in very deed the *Church of the Firstborn* established on Earth. In essence, it was the end product of a *metamorphoses*, wherein the members of the “Church of Christ” were to be transformed into the full blown *celestial order* of the “*Church of the Firstborn*”. This is what the Prophet taught a week later, on May 4th, 1842, when he organized the *Holy Order* and administered the first Endowments. *The History of the Church* gives us the following account of this day:

I spent the day in . . . my private office . . . instructing . . . [certain faithful brethren] in the *principles and order of the Priesthood*, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the *highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days*, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the *Church of the Firstborn* . . . In this council was instituted the *ancient order of things* for the first time in these last days. And the communications I made to this council were of *things spiritual*, and to be received *only by the spiritual minded*: and

there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and *a proper place* is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the *Temple* . . . and wait their time with patience in all meekness, faith, [and] perseverance unto the end . . . (HC 5:1–2; TPJS 237)

You will notice that the Prophet stated that the instructions and Endowment which he administered on that day would enable its recipients to “secure the fullness of those blessings which have been prepared for the *Church of the Firstborn*”. This same connection between the ordinances of the Temple and the *Church of the Firstborn* was also affirmed by President Young in a discourse, wherein he stated that: “*The ordinances of the house of God are expressly for the Church of the Firstborn*”³⁴ Heber C. Kimball has also elaborated on this subject:

This people here are the people of God. Here, in the Territory of Deseret, is *the kingdom of God*, and here are *all the officers pertaining to that kingdom*; and here is an organization that is organized after the *order of God*, and it is organized after the order of the *Church of the First Born*.

Let me explain what the church of the First Born is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments, they were together in one place [in the upper brick store at Nauvoo]. They were organized, and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand for ever. (JD 5:129)

THE ABRAHAMIC COVENANT
— THE FATHER OF THE FAITHFUL —

Nearly four thousand years ago, the Lord made a special promise to Abraham wherein both the *Priesthood* and the *Gospel* were to be given to *him* and *his posterity as a special charge and an everlasting inheritance*. This blessing was to

³⁴The whole context of this statement reads as follows:

Sectarians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments, whether in their falling-down power, jumping power, or squawling power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn.” (JD 8:154)

be perpetual and would pass down *through his posterity* throughout *all generations of time*. “I will make of thee a great nation”, the Lord promised, “and I will bless thee above measure, and make thy name great among all nations”:

and thou *shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood* unto all nations; And I will bless them through thy name; *for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee as their father . . . [and] I give unto thee a promise that this right shall continue in thee, and in thy seed after thee* (Abraham 2:9–11)

The essence of this blessing was that all those who received the Gospel through Abraham’s ministry and that of his posterity would be sealed into his family through the ordinance of *Adoption*. Once having been adopted all converts would rise up and bless him as their father and be “*accounted as his seed*”. But this is not to say that they would all be sealed directly to Abraham. The teaching was that all else being equal, they would be adopted to the individual who had introduced them to the Gospel and Priesthood — in accordance with the Lord’s covenant, of necessity, either this would be Abraham or one of his posterity. Thus not only was Abraham to be the *father of the faithful*, but his *righteous posterity* were also to *share with him in the same blessing*. Abraham’s seed would belong to him in eternity, and so also would the *fruit of their labor*; for all those whom the Lord had given him would be sealed together in one great family tree going back to Abraham and finally to the Eternal Father. Each of his faithful sons and daughters would stand in their own place in accordance with their birthright in the great *Celestial Family of Adam*.

It was with the principle of Adoption in view that the Lord promised to the Saints in this dispensation:

if . . . you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, *how great shall be your joy with him in the Kingdom of my Father!* And now, if your joy will be great with one soul that you have brought unto me into *the kingdom of my Father*, how great will be your joy *if you should bring many souls unto me!* (D&C 18:15–16)

The essence of this promise is that each laborer in the vineyard *will inherit the fruit of their own labor* as an eternal possession in *the Father’s Church and Kingdom*.³⁵ In other words, those who are proselyted into the Church will become adopted as children to the missionaries who introduce them to the

³⁵On November 6th, 1864, President Young made the following statement:

There is a peculiar trait in the character of the Kingdom of God, that is diverse from all other kingdoms that have, do, or will exist; and the king we have enlisted to serve is different from all other kings; for he wishes all those over whom he reigns, *to share with him the glory of his Kingdom*. He is our elder brother, and we are children of the same Great Father. “And, if children, then heirs: *heirs of God*, and *joint heirs with Christ*; if so

Gospel. This was the idea to be conveyed in the words of Jesus when he spoke of *those whom the Father had given him*³⁶ and also in his saying that his sheep would know his voice.³⁷ It is also the essence of the promise which is given to every Latter-day Saint who enters into the *New and Everlasting Covenant of Marriage* — that *through their faithfulness* to the conditions thereof, they will

be that we suffer with him, that we may be also glorified together," when "he hath made us kings and priests unto God, and his Father." The king whom we serve, has promised to make all who overcome the world, the flesh and the devil, kings like unto himself. What king, besides the Lord of glory, has made such a promise to his subjects? Not only will the faithful and worthy subjects of the Kingdom of God, become kings: but more; each one will become a king of kings, and lord of lords.

A few words in explanation of this may not be amiss. When the Holy Priesthood, which is after the order of the Son of God, is upon the earth, and its organizations, ordinances, gospel, powers, authorities and blessings, are enjoyed by the children of men; then by means of sealing powers and keys, and an everlasting covenant, the sons of men become the sons of God by regeneration, and are entitled, every man in his order, to the privileges, exaltations, principalities and powers, kingdoms and thrones, which are held and enjoyed, by the Great Father of our race; and all these are obtained through the law of natural increase, *and the saving of that which the Father puts in our power.* (JD 10:354–355)

³⁶John 17:2, 6–12, 24.

³⁷John 10:14, 26–27; UPR 66:12–22; 67:15–19.

That the principle of Adoption was taught among the New Testament Saints is evident from the many passages which refer to it both in name and in principle — and this took not only in the teachings and parables of Jesus but in those of his disciples as well. Some of these are itemized as follows: the concept of *Union* and "*Total Commitment*" which Jesus required of his Disciples (See note 30) together with the respect and devotion that children were obligated to pay to their parents (see note 15). Probably one of the clearest examples is found in the fact that Jesus identified his disciples as his family and required converts to enter the Kingdom in humility as a child or son (see note 20). Consider the following:

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, *Who is my mother? and who are my brethren?* And he stretched forth his hand **toward his disciples**, and said, **Behold my mother and my brethren!** For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. (Matt. 12:46–50; Mark 3:32–34; Luke 8:19–21)

From this we gather that in the mind of Jesus, his disciples constituted his adopted family. Not only so, but it would also appear that to Jesus, the Law of Adoption was equally applicable to Israelites and Gentiles alike. Consider the following passage:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. 3:9–10; Luke 3:8; see also JST Luke 3:5–6)

On July 23rd, 1843, the Prophet Joseph Smith gave a discourse wherein he alluded to the above passage and interpreted the allegory of “stones” being raised up as “children unto Abraham” as an allusion to the Gentiles being adopted into the family of Israel:

[John] took the Kingdom by force. [He] wrested it from the Jews to be delivered to a nation bringing forth the fruits thereof — [even a nation] of these stony Gentiles — these dogs (Mark 7:25–29 Matt. 15:22–28) [for John says that God was able, even of these stones] to raise up children unto Abraham.” (New Amalgamated Texts of Discourses given by the Prophet Joseph Smith, Part 1, to be published in a forthcoming issue of *Doctrine of the Priesthood*; See also *TPJS*319)

It was not until after the Jews rejected Christ and after the death of Jesus that Paul finally took the Gospel to the Gentiles, at which time the Gentiles were given an opportunity to be adopted into the family of Israel. This is extensively discussed in the parable of the Olive tree and its branches in the Eleventh chapter of Romans:

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. . . . 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. . . . 11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? 16 For if the firstfruit *be* holy, the lump *is also* holy: and if the root *be* holy, so *are* the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, *take heed* lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the *fulness of the Gentiles be come in*. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this *is* my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, *they are* ENEMIES FOR YOUR SAKES: but as touching the election, *they are* beloved for the fathers’ sakes. 29 For the gifts and calling of God *are* without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. (Romans 11:1–32)

Here we see a parable of the Gentiles being literally adopted into the family of Israel — and that too in terms of Adoption as it has been set forth in this work. The parable of the root and branches etc. is clearly symbolical of a family tree as in genealogy. This same parable is also set forth in great plainness in the 5th chapter of Jacob in the Book of Mormon, hence, the Law of Adoption is also presented there (see also 1 Nephi 10:14; 15:13, 16; 3rd Nephi 16:17).

It is interesting that when the Law of Adoption began to be taught and practiced among the Saints after they left Nauvoo, that a spirit of rivalry, and contention arose among those who endeavored to get men adopted to them. There seemed to be more jealousy among the men over adoption than there was over women in marriage. Along with this came a certain amount of clannish spirit over being adopted into one family instead of another. It was probably this same point of controversy in the New Testament which led Paul to make the following remarks to the Corinthian Saints:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you. Now this I say, that every one of you saith, *I am of Paul*; and *I of Apollos*; and *I of Cephas*; and *I of Christ*. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. (1 Cor 1:10–16)

When Adoption first began to be practiced among the Saints it was common for the man being adopted as a son to take upon himself the last name of his adopted father, while at the same time retaining the last name of his blood father as a middle name. Hence John D. Lee would be referred to as John Doyal Lee Young. A quick glance through the phone book would make one wonder if a similar practice did not also exist among the ancient Saints, for the names of nearly all the Twelve apostles are found therein — Peterson for son of Peter — Jamison for son of James — Mathison for son of Matthew — Paulson for son of Paul — Andrewson for son of Andrew, etc. I have made no attempt to determine the origin of these names and even if there was a connection, I doubt if it could be proven, nevertheless it is interesting.

The following are other passages wherein the word “adoption” occurs in the New Testament:

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the *same* in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves

receive *all the blessings of Abraham, Isaac and Jacob*.³⁸ Among these blessings is the promise of being “the Father of the Faithful”. In other words, all those who live in accordance with the conditions of the marriage covenant become *everlasting Fathers and Mothers to the Fatherless*, or those who are born *outside the Covenant of the Priesthood*.

This was one of the promises which was given to the Prophet Joseph Smith when Noah³⁹ appeared to him in the Kirtland Temple. After Noah had restored the gospel of the dispensation of Abraham, he promised the Prophet and Oliver that *in them and in their seed, all generations after them would be blessed.*⁴⁰ The particulars of this blessing were elaborated on in another revelation which the Prophet received on January 19th, 1841:

For this anointing have I put upon his [i.e. Joseph Smith's] head, that *his blessing shall also be put upon the head of his posterity* after him. And *as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed.* (D&C 124:57–58)

This blessing is mentioned again in another revelation given in 1843:

Abraham received promises concerning his seed, and of the fruit of his loins — from whose loins ye are, namely, my servant Joseph — which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as

also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. (Romans 8:14–23)

The ninth chapter of Romans reads as follows:

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accused from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son. (Romans 9:1–9; see also Gal 4:1–7; Eph 1:5)

Aside from these, there are also several passages on “Adoption” in the Book of Acts.

³⁸UPR 71:13, 15.

³⁹For a discussion on Noah being the “Elias” who appeared to the Prophet and Oliver Cowdery in the Kirtland Temple (D&C 110:12), see “Priesthood and the Law of Succession, Part 2”, published in *Doctrine of the Priesthood*, Vol. 1, No. 5, 1978.

⁴⁰D&C 110:12

the stars; or, if ye were to count the sand upon the seashore ye could not number them. *This promise is yours also, because ye are of Abraham*, and the promise was made unto Abraham; and by this law is the continuation of the *works of my Father*, wherein he glorifieth himself. (D&C 132:30–31)

THE PROPHET'S TEACHINGS ON ADOPTION

The Prophet Joseph Smith received the greatest blessing to be had in this dispensation, for he stands at the head, and as such he is the *Father of all the Faithful* in our day and generation. We are the fruit of his labors and he *will claim us all* as his children. This is the understanding to be had from the Prophet's remarks when in 1831 he told the Saints that the Lord "has given you all to me."⁴¹ It is what he had in mind when just prior to his death he stood before the Saints and proclaimed: "I am your father, shall I not be your father?" And then, with one voice all the Saints resounded "Yes".⁴²

Benjamin F. Johnson offers us additional testimony concerning the Prophet's teachings on Adoption:

The first command was to "multiply" and the Prophet taught us that dominion and power in the great future would be commensurate with the number of "*wives, children and friends*" *that we inherit here* and that our great mission to Earth was *to organize a nuclei of Heaven to take with us*, to the increase of which there would be no end. (Benjamin F. Johnson's Letter to George F. Gibbs, see *Doctrine of the Priesthood* Vol. 7, No. 5, May, 1990, p. 21, note ba)

In 1888, George Q. Cannon, who became one of the Prophet's biographers, told of the great effort which the Prophet made during the last months of his life, to teach the Saints about the Celestial Order:

During the winter of 1843–4 superhuman power rested upon the Prophet in his teachings and administrations. He was impelled to constant labor in his ministry as if he had the briefest possible time in which to accomplish his work. Perhaps he was not fully aware how little there was of mortal life left to him, yet many of his expressions at this time were recalled by the apostles and others afterwards as foreshadowing the nearness of his departure. He bestowed upon the faithful apostles and *other chosen ones* the endowments, *and gave them the keys of the priesthood in their fulness*⁴³ as he had received them. He also taught and administered to them the sealing ordinances, explaining in great plainness and power the manner in which *husbands and wives, parents*

⁴¹Journal of Mary Elizabeth Rollins Lightner, pp. 2–3; Young Woman's Journal, Vol 16:556–557; see also John 17:2, 6–12, 24

⁴²Journal of Samuel Hollister Rogers, pp. 198–201; also diary of William Bryan Pace, pp. 3–6, Special Collections, BYU Library

⁴³The "other chosen ones" to whom Cannon refers here were the members of the "Holy Order" and "Council of Fifty". Benjamin F. Johnson, who was closely associated with the Prophet tells of the last charge to the Fifty as follows:

*and children are to be **united** by eternal ties, and the whole human family, back to **Father Adam**, be linked together in **indissoluble bonds**.* In imparting these glorious principles and bestowing these keys and powers upon his fellow apostles, the Prophet was filled with Godlike power. More important doctrines and ordinances were never imparted unto man. The spirit which rested upon Joseph in teaching and upon the people in listening to them (for he dwelt much upon these principles in his public discourses) will never be forgotten by those who heard him. (*Life of Joseph Smith the Prophet* 516)

Perhaps the Prophet's clearest statement on Adoption (or at least the clearest to be recorded) is found in his March 10th, 1844 discourse on Elias, Elijah, and Messiah. In the process of teaching about the *Sealing Power* and the restoration of Elijah, the Prophet told the assembled Saints that he would walk through the gate of Heaven and *claim as members of his Family Kingdom all those whom he sealed and those that followed him and his counsel.* "The Doctrine or Sealing Power of Elijah is as follows" he told the Saints:

If you have Power to Seal on Earth and in Heaven, then we should be crafty. The first thing you do — go and *Seal on Earth your sons and your daughters unto yourself, and yourself unto your fathers in eternal glory*, and go ahead and not go back. Use a little craftiness, and Seal all you can and when you get to Heaven tell your father that what you Seal on Earth should be Sealed in Heaven. *I will walk through the gate of Heaven and claim what I Seal and those that follow me and my counsel.*" (See New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, March 10th, 1844, in forth coming issue of *Doctrine of the Priesthood*; see also *WJS* 331; *HC* 6:253; *TPJS* 340)

Once again, on the 15th of October 1843, the Prophet made the following explicit reference to "Adoption":

It is one thing to *see* the kingdom of God and another thing to *enter* into it. We must have *a change of heart to see* the kingdom of God, and *subscribe [to] the articles of adoption to enter therein*. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death. I defy all the world to destroy

"At one of the last meetings of the Council of Fifty after all had been completed and the Keys of Power committed, and in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this kingdom, and turning to those around him, including the 12, he said "And in the name of the Lord Jesus Christ I now place it upon you my brethren of this Council, and I shake my skirts clear of all responsibility from this time forth," springing from the floor and shaking his skirt at the same time." (A Life Review by Benjamin F. Johnson, MSS. p. 96, Church Historian's Office)

On another occasion, in 1903, when writing to the First Presidency, Johnson told in perfect detail that the keys conferred in the last charge included: "the Keys of Endowments to the last Anointing and Sealing, together with [the] Keys of Salvation for the Dead, with the Eternity of the Marriage Covenant and the Power of Endless Lives". (*UPR* 61:33)

REGARDING THE UNION OF THE FAMILY
AN ARTICLE WRITTEN BY APOSTLE PARLEY P. PRATT

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead (*if quickened by the celestial glory*) restores him to life with all his bodily and mental powers and faculties, and consequently *associates him with his family, friends, and kindred*, as one of the necessary links of the chain which *connects the great and royal family of heaven and earth*, in *one eternal bond* of kindred affection, and association.

The ORDER OF GOD'S GOVERNMENT [i.e. the Kingdom of God], both *in time and in eternity, is patriarchal: that is — it is a fatherly government*. Each father who is raised from the dead and made a partaker of the *celestial glory in its fulness*, will hold *lawful jurisdiction over his his own children, and over all the families* which spring of them to all generations, forever and ever.

We talk, in this ignorant age, of *children becoming 'of age,'* as it is called; and we consider when they are '*of age*' they are free from the authority of their father. But *no such rule is known in the celestial law* and organization, *either here or hereafter*. By that law *a son is subject to his father forever and ever, worlds without end*.

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him *till death shall separate*.

But in the *Celestial Order It Is Not So*, for the plainest of all reasons: viz, *the celestial order is an order of Eternal Life*, it knows no death, and consequently *makes no provision for any*. Therefore *all its covenants and contracts are eternal* in their duration, and calculated to *bind the several members of a family in one eternal union*. This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity; or else Paul was very wrong in telling every man to *love his wife even as Christ LOVES THE CHURCH*.

Having established the fact, or principle of ETERNAL UNION *between a man and his wife*, we will now proceed to establish *the eternal relationship and authority* on one hand and OBEDIENCE on the other, *that will exist between parents and children*.

To illustrate this principle we have a beautiful and plain precedent — Jesus Christ and his Father *continue to be ONE* in their affection and UNION *since he rose from the dead*, and *he still yields obedience to the commands of His FATHER*, and has also revealed that *he will continue to do so*, when he has put down death, and all rule, and authority, and power. "*Then shall the Son also be subject to the Father*.

We hear nothing in all this subject about Jesus Christ ever being '*of age*', so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him.

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That his disciples, and those who believed on their words, might be ONE, *even as Christ and his Father are* ONE. — *Not only one with God and Christ*, but also ONE *with each other in the same manner*, and in the same sense that they [i.e. the Father and the Son] were ONE.

Now suppose, in fulfillment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they become ONE *with each other, in precisely the same sense that Christ and his Father are* ONE; would not these children be subject to their father *in the same manner* as Christ is SUBJECT *to his Father?* Certainly they would. . . .

Having now established the fact that the *Celestial Order* is designed not only to give *Eternal Life*, but also to establish an **ETERNAL ORDER OF FAMILY GOVERNMENT**, founded upon the most *pure and holy principles of UNION and affection*. We will take a review of the *CELESTIAL FAMILY of man* as it will exist in *the restoration of all things* spoken of by the holy prophets.

First. His most gracious and venerable majesty KING ADAM, with his *royal consort* QUEEN EVE, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a KING AND PRIEST forever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign forever and ever. While *thousands of thousands* stand before him and *ten thousand times ten thousand* minister unto him. And if you will receive it, this is **THE ORDER OF THE ANCIENT OF DAYS — the kingdom** prepared and organized to meet Jesus when he comes.

This venerable **Patriarch** and **Sovereign** will hold *lawful jurisdiction* over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him as *their venerable father and lawful sovereign*.

They will then be organized, each over his own department of the government according to their *birthright* and *office*, in their families, generations and nations. *Each one will obey, and be obeyed* according to the connection which he sustains as a member of the great *CELESTIAL FAMILY*.

Thus the gradation will descend in regular degrees from *the throne of the ANCIENT OF DAYS with his innumerable subjects*, down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre

Such is the order and organization of the *Celestial Family*, and such the nature of the **THRONES, PRINCIPALITIES AND POWERS**, which are *the rewards of diligence*.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself. . . .

I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the *Celestial Family*, and of the eternal connections and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of *the energy and power of ETERNAL LIFE and love*, which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connections and desires? Or what Saint who has any degree of faith in *the power of the resurrection* and of ETERNAL LIFE, can be contented to throw themselves away by matrimonial connection with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connections and indulgences, *they not only lose their own CELESTIAL CROWN and throne, but also plunge their children into ruin and darkness*, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends — my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connections or engagements till you have asked council of the spirit of God in humble prayer before him; *till you know and understand the principles of Eternal Life and UNION* sufficiently to act wisely and prudently, and in that way that will eventually secure yourself, and companion, and your children in the great family circle of *the Celestial Organization*. I would now say to parents that *their own salvation*, as well as *that of their children*, depends to a certain extent on the *bringing up of their children, and EDUCATING THEM IN THE TRUTH*, that their traditions and early impressions may be correct.

No parent who continues to neglect this after they themselves have come to the KNOWLEDGE OF THE TRUTH, *can be saved* in the CELESTIAL KINGDOM.

Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? — Can you contemplate THE PRESENT STATE OF THE WORLD and not feel an exceeding desire to take your family and flee *from the confusion of Babel*, and go where you can be associated WITH THE CHILDREN OF LIGHT?

Strive then by example and precept, to teach your children *in the light of truth*, and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacs, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error.

In regard to matrimony, I suppose some will tell me that “in the RESURRECTION they neither marry nor are given in marriage.” That is true, for the best

of all reasons — ***because they do it here*** and thus bind on earth that which shall be bound in heaven, and that too by God's own authority, this being *the world of preparation*, and that ***the world of enjoyment***. Therefore there is no need of doing it in that world.

Those who do not understand and attend to the ORDINANCES and AUTHORITY of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the CELESTIAL GLORY *in the world to come*, therefore they must remain as they are, and never enjoy that sweet UNION and EXALTATION, which is prepared for the Saints of the Most High.

Thus all are judged *according to the deeds done in the body*; and that which they sow, they shall also reap. If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connections; or if they choose to be united after the manner of this world, by being joined with a companion *who is not worthy of an Eternal Covenant*, and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world, and the pleasures and fashions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of ***the Celestial Family***, and strangers to the ***Covenant of Promise***. Their *former Covenants* COME TO AN END with their life, and in that world they can neither marry nor be given in marriage, consequently, they must remain *unassociated in a family capacity*, and therefore have no *kingdom over which to reign*, nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who *can endure Eternal Disappointment*? Who can endure to be forever BANISHED and SEPARATED from *father, mother, wife, children, and every kindred affection* and from *every family tie*?

For none of our relationships will be recognized *by the authorities in that world*, unless secured to us here ***in an Everlasting Covenant*** WHICH CANNOT BE BROKEN, and *sealed by the constituted authorities* of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, *lest the whole earth should be smitten* WITH A CURSE.

And if you will receive it, ELIJAH THE PROPHET *has been sent* in these last days to man on the earth, and *has conferred the Keys of the Sealing Power*, that others might go forth *in his spirit, power, and priesthood*, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But *the keys are on the earth*, and SHALL NOT BE TAKEN *from it till the Sealing* IS ACCOMPLISHED.

Therefore, O ye Saints of the Most High! — ***build the Temple*** and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you ***the fulness of mine ordinances pertaining to the Holy Priesthood*** and preparation, by which *the living and the dead may be redeemed and associated in the Exalted Principles of ETERNAL LIFE and joy.* Amen. P[arley] P. Pratt (*The Prophet* Vol. 1: <1 March 1845> 1–2; *Millennial Star* Vol 5: <May 1845> 189–194)

THE HIGHEST LAW SOME OF PRESIDENT YOUNG'S TEACHINGS ON UNION

I wish the world, or any scientific men in it, would detail the error in a people being ONE; and I will go still further, and say, being *one in the Lord*, as we are commanded and recommended to be.^{a, 1} Do you read of any such thing as the Savior praying, that the Saints might be one with him, as he and the Father are one?^b The Bible is full of such doctrine, and there is no harm in it, as long as it agrees with the New Testament.²

Are the heavens one? Yes. Although we have a short account, in what are called the Scriptures of Truth, that on a certain occasion there was a little confusion in Heaven.^c The Lord has revealed something of this in these latter days.^d What was the result? One-third part of the host of Heaven walked out.^e I do not think the election lasted a great while, if they had two candidates, and it appears they had; and I do not think they stopped very long at the polls, or were very long counting the votes to find out who would be president or who would not, for they turned them out.^{f, 3}

Even in the wicked world, where there is so much confusion, where is the good that arises from contention and opposition? I have not seen it, and, as I have said, I cannot see the point. But here in Utah that “one man power” is such a terrible thing. I would ask: Who is that man, and where is the power, and what is the power? It is the power of Him who brought us into existence, and He is the MAN^g who wields it, and He is the Father of us all,^h and the God and Father of our Lord Jesus Christ.ⁱ He is the Maker and Possessor of this earth that we inhabit, and is the Producer of all things upon it. Is He one? Yes. Is His trinity one? Yes.^{j, 4}

Have we not learned enough with regard to the character of the Father, Son, and Holy Ghost, to at once believe, admit, and affirm that the Holy Ghost always has and always will operate precisely according to the suggestion of the Father? Not a desire, act, wish, or thought does the Holy Ghost indulge in contrary to that which is dictated by the Father.^k We all sense this in a degree, because it has always been taught to us. It is taught in the Bible, in the revelations given through Joseph, and in the preaching by the Elders of Israel. It is

our tradition, education, and experience in the Kingdom of God. The Holy Ghost, we believe, is one of the Characters that form the Trinity, or the God-head. Not one person in three, nor three persons in one; but the Father, Son, and Holy Ghost are one in essence, as the hearts of three men who are united in all things.¹ He is one of the three characters we believe in, whose office it is to administer to those of the human family who love the Truth. I have stated that they are *One*, as the hearts of three men might be *One*. . . .

We believe that we have a correct idea of the character of the Son from the Writings of the Apostles, so far as they learned it. . . . According to that history — according to all you have learned, and to all the Holy Ghost has ever borne testimony of to you concerning him, let me ask you the same question in regard to him as I did concerning the Holy Ghost; and what would you say? That he did nothing of himself. He wrought miracles and performed a good work on the earth; but of himself he did nothing. He said, "As I have seen my Father do, so do I."^m "I came not to do my will, but the will of Him that sent me."ⁿ We must come to the conclusion that the Son of God did not suggest, dictate, act, or produce any manifestation of his power, of his glory, or of his errand upon the earth, only as it came from the mind and will of his Father. Do you not all firmly believe that the whole soul, heart, reflections, thoughts, and all the being of the Son of God were operated upon and did show forth that all he did manifest and bring forth pertaining to his mission was according to the word and will of his Father? Certainly you do.

Jesus offered up one of the most essential prayers that could possibly be offered up by a human or heavenly being — no matter who, pertaining to the salvation of the people, and embodying a principle without which none can be saved, when he prayed the Father to make his disciples one, as he and his Father were one.^o He knew that *if they did not become one, they could not be saved IN THE CELESTIAL KINGDOM OF GOD*. If persons do not see as he did while in the flesh, hear as he heard, understand as he understood, and become precisely as he was, according to their several capacities and callings, *they can never dwell WITH HIM AND HIS FATHER*. That same principle stands out as the most prominent item of teaching in all the teachings and revelations that have ever been given from Heaven to men on the earth. That thread of faith, of feeling, of hope, of joy, and of action may be found through all the instructions that have ever come from Heaven to Earth, in order to bring the children of God — that is, the whole of the human family — the children of our Father, and we as brethren and sisters, parents and children, all emanating from one parentage, back again into the presence of the Father and the Son, to bring up the whole posterity of Father Adam and Mother Eve to enjoy the Light, Glory, Intelligence, Power, Kingdoms, Thrones, and Dominions that are prepared for exalted beings, which could not be until they had taken upon them tabernacles. They could not be exalted unless

they were prepared for an Exaltation; and upon no other principle could they be prepared, without taking tabernacles of flesh and being made subject to vanity.^b The whole of the Divine teachings, from the days of Adam until now, have been to teach the human family to yield to the teachings, dictations, influence, and power of the Holy Gospel to make them **ONE**. Without that oneness, there is no Salvation for us in the Celestial Kingdom of God.⁵

Jesus says, as it was said yesterday, *Except ye are one, ye are not mine.*⁹ Again, he says, I pray thee, Father, to make these, my disciples, **ONE**, *as thou, Father, art in me, and I in thee*, that they also may be **ONE IN US**, *I in them, and thou in me, that they may be made PERFECT IN ONE.*^r This is a curiosity that ranks among the mysteries that the people do not understand. The Father and I are one, you disciples and I are one; it is quite a curiosity, but it is as true as it is curious. It is nothing more than *a key-word* to **EXALTATION, GLORY, POWER, and EXCELLENCY**, by which **PRINCIPALITIES, KINGDOM[S], DOMINIONS, and ETERNAL LIVES** will surround us.^s⁶

Inasmuch as the Father, Son, and Holy Ghost are one, the desire of the Saviour, as manifested in his sayings and teachings, is, that *his people should also be ONE*,^t even as *he and his Father are ONE*. If we had the heart, feeling, and faith within us that Jesus had while here in the flesh, should we be scattering in our faith? Should we be divided in our interests? No: We should become *one*. I have not time to tell you why this people are not identically one; but to the discerning mind the Holy Spirit will manifest the reason in a moment — will lay it before you like an open vision, and you will at once be able to discern thousands of reasons for it. Are they capable of being one? Yes, if they will in all things bring their wills into subjection to the will of the Father.^u⁷

Will we as Latter-day Saints *sanctify ourselves* and become **ONE** so as to be able to receive the blessings which the Lord has for us.^v⁸ Let the child, when he comes to understanding, and the Father communicates his will to him, say, "Father, from this time, henceforth and forever, I will do thy will." So it has been, beginning with Father Adam,^w and so it will *continue to be the duty of his posterity who will be sanctified*, and enter into the **CELESTIAL KINGDOM.**^x⁹

A good deal was said this morning in relation to our organization and possessing a will of our own. Our Father in Heaven has placed within each of our tabernacles the attributes that He Himself possesses. He has given to everyone of us, His children, the germ and foundation of all knowledge and wisdom; and we are fashioned, made and framed for the express purpose of exercising our will that we may become independent and that we may reign, rule and predominate over all things. Brother Heber says that we have not got a will. He meant that we should not let our wills lead us to destruction. We have all a mind, disposition and will,^y *are capable of becoming GODS EVEN THE SONS OF GOD*^z to rule and reign forever and ever. With these wills of ours we will go

to the Master — Him whom we have enlisted to obey^{aa} as our Teacher, Head and Guide, and from Him we will receive our lessons^{ab} day by day, and we will fashion our wills and passions accordingly. You and I and every individual will do this sooner or later. In doing this, however, we will each follow the promptings of the spirit within us; and there will be the same diversity as we now behold.¹⁰

When we can obtain our correct position before the Lord and one another,^{ac} each person will be as useful as another in their sphere and capacity, in our mortal existence. We shall be one in spirit, and one in purpose, and one in faith, and one on our approach to the gospel ultimates to be attained, and in the faithful performance of the duties devolving upon us.^{ad} But we shall still retain our individual identity, capacity, and ability; our individual circles of action and influence, our relative connections, our sphere of illuminable [sic] and our room to dwell.¹¹

¹JD Vol 14: <4/8/70> 92; ²JD Vol 3: <8/8/52> 93; ³JD Vol 14: <4/8/70> 92–93; ⁴JD 14: <4/8/70> 92; ⁵JD Vol 6: <11/29/57> 95–96; ⁶JD Vol 1: <8/14/53> 272; ⁷JD Vol 6: <11/29/57> 97; ⁸TPBY Vol 6: <8/25/67> ab; ⁹JD Vol 1: <6/13/52> 93; ¹⁰TPBY Vol 6: <8/4/67> y–z; ¹¹TPBY Vol 5: <11/30/62> am.

^{aa}1 Cor. 15:42–44, 49 ^{ab}1 John 3:1–3 ^{ac}Eccl. 12:17; Deut. 32:6–7; Jer. 1:5; Job 38:4–7; Gen. 2:4–5; Moses 3:4–5; Heb. 12:9; James 1:17; John 9:1–2 ^{ad}D&C 38:27; John 17:11, 21–23 ^bJohn 17:11, 21–23 ^cJude 6; 2 Peter 2:4; Job 1:6–12; 2:1–6 ^dMoses 4:1–4; Abraham 3:23–28; D&C 76:25–29; 29:36–39 ^eRev. 12:4; D&C 29:36 ^fAbraham 3:28; 2 Peter 2:4 ^gMoses 6:57; 7:35; Mark 2:27–28; Exodus 15:3; Joshua 5:13–15; 6:1–2; Gen. 32:24–30; 35:9–15 ^hPsa. 82:1, 6; Deut. 32:6; Luke 3:38; Acts 17:28–29; Gen. 1:26–27; 5:1–3 ⁱJohn 20:17 ^jUPR 5:2 ^kJohn 16:13 ^l3 Nephi 11:27, 32, 35–36; 28:10–11; D&C 20:27–28 ^mJohn 5:19; 7:16; 8:28 ⁿJohn 4:34; 5:30; 6:38 ^oJohn 17:11, 21–23 ^pRom. 8:20 ^qD&C 38:27; 51:9; 61:8; 105:4; 1 Cor. 1:10; Moses 7:18 ^rJohn 17:21–23 ^sD&C 132:15–23 ^tD&C 38:27; John 17:11, 21–23; 1 Cor. 1:10; Phil. 2:1–5; 1 Peter 3:8; Acts 4:31–32 ^uJohn 4:34; 5:22–23, 30; 6:38; 8:49; Matt. 26:39; Mark 14:36; Luke 22:42; John 12:26; 18:11 ^vD&C 105:4–5 ^wMoses 5:5–6; ^xExodus 20:12; Matt. 15:4–9; 19:19; Mark 7:10–13; 10:19; Luke 18:20; Gen. 24:1–67 ^yJD 1:311–313 ^zD&C 76:58 ^{aa}John 14:15; 15:10 ^{ab}TPJS 364 ^{ac}UPR 66:11–22; 67:15–19 ^{ad}D&C 38:27; 105:4–5

A SPEECH DELIVERED BY PARLEY P. PRATT
IN THE
COUNCIL CHAMBER OF THE LEGISLATIVE ASSEMBLY
AT
GREAT SALT LAKE CITY
ON
WEDNESDAY, DECEMBER 15TH, 1852

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A Speech delivered by Parley P. Pratt, in the Council Chamber of the Legislative Assembly, at Great Salt Lake City, on Wednesday, December 15th, 1852. (Reported by George D. Watt; WWJ 4:162–170)

“Wednesday, Dec. 15. It was very windy, boisterous and cold with snow this day in G.S.L. City. The House met as usual. Pres. B. Young’s mill stopped, the water having frozen in the canyon. . . . (Journal History)

Editor’s note: The diary of Wilford Woodruff, which is the source for this speech, states that it was delivered on Wednesday, the 18th of December, however the 18th, was on a Saturday, and the Legislature did not meet on that day. The “Journal of the Council of Utah” establishes the correct date in the following entry: “Council chamber, Wednesday, December 15th, 1852, 10 A.M. Roll called, quorum present. Prayer by the chaplain. Minutes of 14th read and accepted. No business being presented, P. P. Pratt was called upon and delivered a lecture on the subject of Government. (See G. D. Watt’s report.)” Even though the speech was recorded in Woodruff’s Journal,

that by no means proves that he was the one who reported it. The account which Woodruff recorded in his Journal appears to be verbatim, which was beyond his reporting capabilities. George D. Watt was the only reporter in the Territory with sufficient skill to report an entire speech word for word — he was the appointed reporter for the Council, and according to their Journal he reported the speech.

My purpose in including Pratt's Speech in this volume, is because of the subject matter which it contains — it very forcefully brings to light the purpose behind much of what President Young both did and said during this crucial period in the History of the Kingdom of God — and not only of President Young, but also of his predecessor, the Prophet Joseph Smith. It was, after all, he who laid the theological foundation for this thinking in the Holy Order and Council of Fifty at Nauvoo.

Truly the concepts developed in this speech are but the tip of the proverbial iceberg, which brought Mormonism into sharp contrast with its neighbors. Nonetheless it does clearly portray that there existed an immense undergirding theological foundation behind the Priesthood's continual involvement in politics and government — especially more so than has been typically represented by historians!

We do well to remember that the concept of separation of Church and State, or in this case, more accurately expressed, separation of Priesthood and State, is really a new idea, and even if it did not originate in America — it is nonetheless an idea which is foreign to the Bible! The Priesthood (as envisioned by the Prophet Joseph Smith) was not to be curtailed as a mere authority or government, to be arbitrarily accepted or honored by the Saints, but rejected by the world — quite to the contrary, its ultimate destiny was to be the "Man Child" which would rule all nations with a rod of Iron (JST Rev. 12:2-7, 13; Isaiah 66:7; TPBY 1:2/10/45; UPR Vol 1, 3rd ed., Parts 61; 67; 105; 106). Even from the very beginning, it is evident, that in the mind of the Prophet, perfect government and perfect union (in all concerns of life and existence) was the very founding concept of the Priesthood and its "Oath and Covenant" — ONE WITH GOD — and ONE WITH MAN! And so Brigham Young, when asked the Question, "What is Priesthood?" quickly responded: "Priesthood is a perfect system of Government, that rules and reigns in Eternity." And "Eternity is Here." (See TPBY Vol 3:230)

Council Chamber, Wednesday, December 18th, (sic) 1852, 10 o'clock A.M. Councilor Parley P. Pratt occupied the Chair in the absence of the President [i.e. Willard Richards], but resigned it to address the council. The Honorable Counselor Said:

Gentlemen, I resign my place to the Honorable Councillor on my left and beg the privilege to express my views on government at some length.

No merely human government ever had the power to originate or establish a system of true religion, but on the other hand, a true religious system contains within itself the inherent and inalienable germs of all true government. True religion has the right and the power to originate government and laws, for individuals, families, corporate bodies, states, nations, empires, or worlds. A

true system of religion embraces all the real government that intelligent beings can need, or reasonably desire in the Heavens or on the Earth.^a

Merely human government never created a Prophet, an Apostle, an Eternal High Priest, a God, or a Son of God. On the other hand, the Eternal Priesthood has created worlds, and peopled them with man and with all the varieties of universal vegetable and animal resources.^{a†} The Eternal Priesthood has Elected, Ordained and Anointed Kings and Priests upon our Earth, and filled them with the spirit of wisdom, knowledge, power, might, majesty and dominion, for the benefit, instruction, government, and exaltation of the race of the nations thus favored.

All governments not growing out of the true system and authority of religion, are a perversion, a mockery, a dark unwieldy mass without certainty, stability, or guarantee, for even peace, safety, or perpetuity. All such government is either founded in ignorance or self will, wherein, the people declare, either in word, or in act, that God and inspiration shall not control them, and that an Angel, Prophet, Apostle, Priest or King, commissioned by Him, shall have no rule, or have no sway in their National Councils. All such governments are either in open rebellion against the powers that be, or act wholly ignorant of the powers that have a right to be.

I will illustrate this subject by reference to the past. When man was first placed upon the Earth, did he create governments, or were governments appointed [and] given to him by the Election of God [and] made manifest by Revelation? Did the lower creation rise up and elect Adam, or did God say, "Have thou dominion?"^{a‡} From whence then was the first introduction of merely human government upon our Earth?

The answer to this you will find in the words of God, which He spake unto Moses on the mount, as revealed in these days by our great Prophet and martyr,^b informing us that Adam begat sons and daughters who went out and peopled the land in pairs, long before the birth of Cain and Abel.^c And when Adam taught them the word of the Lord and the principles of righteousness and true government,^d Satan came also among them and said unto them, "Believe it not." And they believed not in the teachings of Adam, but [instead] they believed Satan more than God, or more than the ruler He had appointed.^e There then arose the foundation of self government wi[thout God] — a government which was perpetual for many centuries and which finally filled the Earth with violence and corruption and was overthrown by the flood.^f

Of those who survived the flood, Noah was of course the lawful King, Patriarch or Ruler^g and after him^h the Elect[ion] of God continued through

^aTPBY 5:12/7/62u ^{a†}TPBY 3:10/8/54 cv ^{a‡}Gen. 1:28 ^bMoses 1:1 ^cMoses 5:1–3 ^dMoses 5:12 ^eMoses 5:13–18 ^fMoses 8:22–30; Gen. 6:5–22; 7; 8&Abraham 1:25–27; D&C 84:14; 107:52; Gen. 6:18; 9:8–17 ^hJST Gen. 9:15–23; Moses 7:42–45; *TPJS* 157, 171

the loins of Shemⁱ down to Abraham.^j But in Abraham's day, according to his own writings, lately taken from the tombs of ancient Thebes and translated and published by our great Prophet, we find a man made government existing in Egypt under a race of Pharaohs.^k This Egypt, according to Abraham's account, was first discovered by Egyptus or [the] daughter of Ham, who afterwards settled her sons in it^l and from whom sprang the race of Pharaohs and the ancient Egyptians. The same authority also informs us, that Ham and his race were cursed as it regards [the] Priesthood, but blessed in matters pertaining to the fruits of the Earth and of wisdom.^m And that the Pharaohs and their priests had not the Priesthood, although they pretended to have received it from Ham, their progenitor.ⁿ Hence we find a government in Egypt of mere human origin and a priesthood and religion, by law established, which worshiped several gods, among which was the crocodile, and which sacrificed human sacrifices upon the Altar of State.^o Hence the calling out of Abraham and the re-establishing of a Government of God, to be perpetuated in his lineage forever, which lineage is elected, to reign and rule and hold the Keys of Religion, Priesthood, Power and Government, while the Earth endures, and in worlds without end.^{p, 1}

This government was perpetuated in the family of Isaac^q and Jacob^r and was exemplified in the person of Joseph,^s who by the gift of Revelation,^t became prime minister of Egypt^u and saved his Fathers house and the nation from death by famine.^v Here is an instance of a mere human government, yielding to be instructed and benefited by a revelation and a Prophet. Behold the result, descending the stream of time, and tracing the fortunes of the chosen or Royal Lineage.

We next find a Moses,^w a man in whom was the spirit of true religion. By this Religion he overthrew the Egyptians, delivered the nation from bondage, led them forth to freedom^x and gave them laws.^y By this Religion his successor Joshua was also elected and qualified through him by the laying on of hands.^z And by this Religion were all the Judges chosen and qualified to fill the Judiciary with equity and justice.^{ba}

ⁱGen. 9:25–27 ^jsee p; Abraham 1:1–4, 18–19, 31: 2:8–11; Gen. 11:10–26; 12:1–3; 13:14–17; 14:18–19; 15:5, 18; 17:1–8; 18:17–19; 22:15–18 ^kAbraham 1:25–27

^lAbraham 1:23–24 ^mAbraham 1:26 ⁿAbraham 1:27 ^oAbraham 1:5–17; Fac. 1:9 ^pSee

j; Dan. 2:44–45; 4:3, 34; 7:14, 27; Micah 4:1–13; 5:1–3; Isaiah 60; Abraham 2:8–10; D&C 113:5–10; 45:17, 22–30, 56–59; 77:11; 3 Nephi 16:10–15; *TPJS* 248–254, 237; *TPBY* 3:10/9/53 s ^qGen. 17:15–22; 18:9–15; 21:1–12; 26:2–5; 26:24 ^rGen. 25:23, 29–34; 27:1–46; 28:4, 10–15; 32:9–12, 24–28; 35:9–12 ^sGen. 30:22–24; 37:3–4

^tGen. 41:25–36 ^uGen. 41:39–44 ^vGen. 41:54–57; 42:1–3; 45:5–8 ^wExodus 1:22; 2:1–10 ^xExodus chap. 3–13 ^yExodus Chaps. 20–23; see also Lev., Num. and Deut,

^zNum. 27:12–23; Deut. 31:2–3 ^{ba}Exodus 18:15–26; Num. 11:16–17; Deut. 1:9–18; Psalms 2:10–11; 2 Chr. 19:4–11

Now Mr. President, it is clear that none of these glorious events were the result of popular elections, or of human institutions.² God gave a system of Religion embracing Inspiration, Visions, Prophets and Priesthood, and that Religion and those Prophets and Revelations created Nations, Governments and Laws. Hence true government in all its branches and ramification is the legitimate result or production of True Religion. For instan[ce], the Prophet Samuel by virtue of his Religious gift, had power to Elect by the word of God and to Anoint Saul to be King of Israel,^{bb} and by the same religious authority, he had the right to reprove^{bc} and even to reject that same King and to Anoint and place upon the throne a shepherd boy called David in his stead.^{bd} And when Samuel was dead^{be} and David was king of Israel, Nathan, another Prophet, had power to reprove him for iniquity and to pass Judgment upon him for his sins.^{bf} Again when, Elijah had rebuked King Ahab^{bg} and all his wicked rulers and adulterous Priests^{bb} and had fled to the mountains, because they rebelled and sought his life,^{bi} he was commanded to return and Anoint Jehu for King of Israel, Hazael for King of Syria and Elisha for Prophet in his stead,^{bj} which he performed and was taken up.^{bk}

In all these things I see not a vestige of the trumpery of modern human institutions, either of democracy, whigery, monarchy, or aristocracy. I see nothing in fact but religion standing forth in its own native simplicity and clad in the panoply of its own legitimate heavenly powers, giving government and laws to nations, and appointing and anointing, magistrates, kings and judges to administer the same.

But leaving for a moment the events of Palestine, I glance for a moment at Babylon, where sat Nebuchadnezzar in all the pride of self-confidence and self-government.^{bl} This Monarch had denied the hand of God and imputed to himself the power and glory of Babylon and the magnitude and glory of his vast dominion. He had also established a religion and created it. By law at a given signal, all persons on pain of death were to bow down to his images and idols^{bm} But Daniel and his [] fellows were there with the true religion, dreams, interpretations, visions, prophesying, and miracles and the word of God rebuking and punishing him, soon converted him to the Truth.^{bn} He then published an Epistle to all Nations and Tongues under his dominions and in all languages, the purpose of which was that God was a revealer of secrets, a worker of signs and wonders, and an originator and controller of political power and government.^{bo} In Babylon it was soon conceded that the wisdom of one Revelator or Prophet was ten times more valuable than all the combined wisdom of its sages without this gift. Hence Daniel was wisely placed in power as President of the Presidents,

^{bb}I Sam. 9:15–27; 10:1–26 ^{bc}I Sam. 13:1–14; 15:14–31 ^{bd}I Sam. 16:1–13 ^{be}1 Sam. 25:1; 28:3 ^{bf}2 Sam. 12:1–15 ^{bg}1 Kings 18:18 ^{bb}I Kings 18:40 ^{bi}I Kings 19:1–4 ^{bj}I Kings 19:15–16 ^{bk}2 Kings 2:9–14 ^{bl}Dan. 4:30 ^{bm}Dan. 3:1–7 ^{bn}Dan. 3:28–29 ^{bo}Dan. chap. 4

of more than a hundred provinces.^{bp} This same Daniel, by the word of the Lord, afterwards reproved and dethroned Belshazzar and placed Cyrus (sic) the Mede upon the Throne of Babylon.^{bq} This Monarch obeyed the word of the Lord so far as to restore the Jews and rebuild their City and Temple.^{br}

So long as the Jews obeyed the voice of their Prophets, they prospered and were free, but loosing the spirit of prophesy and true religion they forfeited their institutions, laws and doctrine.^{bs} Hence John the Baptist and Jesus Christ found them in bondage to a government called Rome. These Romans, like the Greeks before them, had manufactured their own government and religion and then enforced it upon others, insomuch that the Jews themselves, having lost the power of their own religion, were obliged to submit.^{bt} John the Baptist and Jesus Christ reproved all the needless trash and powerless forms of Jewish sects^{bu} and of Gentile superstition, and restored to the world the gifts of prophesy, visions, revelation and miracles,^{bw} which would have broken the human yoke, re-established the independence of Israel, and made Jerusalem the perpetual seat of government for all nations.^{bx} But they would not. Jesus Christ would have made their Temple a house of prayer for all nations, in all coming time. He would have placed there the Eternal Keys of Priesthood, Power and Government and Wisdom as is predicted by the ancient Prophets.^{bx} Though Heaven and Earth should be moved from their foundation, though the bright luminary of day should refuse its light, the moon cease to fulfill its monthly ordinance and yonder stars be hurled from their places [or] spheres,^{by} yet the government, the nationality, the Priesthood, the oracles, the religion, [and] the throne of Israel, should never be removed.^{bz} [Neither would] a man be wanting to fill that throne or, a Priest to minister at the altar of her Holy Temple.^{ca} All nations would have to come to worship before the Lord, and from this center they would have drawn their Light and Power.^{cb} Their Kings [would have been] Chosen and Anointed and Instructed by her Prophets and [the] Apostles would have established Peace and Equity and Justice and Truth in the Earth. In short, there would have been one Lord, and His name one, in all the Earth.^{cc} But the Jews rebelled against their King and preferred their own powerless forms of religion.^{cd} Jesus and his Apostles on this account removed from their midst the Keys of Government and Power and left them a prey to civil war, pestilence and famine and to the ravages of the Romans.^{ce} After the overthrow of the Jews, the Romans were suffered to imbrue their hands in the blood of Apostles, Prophets and Saints, till none [were] to remain who possessed the Keys of Religion and Government.^{cf} It was then the Powers of Darkness

^{bp} Dan. 6:1–3 ^{bq} Dan. 5:30–31; 6:28 ^{br} 2 Chr 36:22–23; Ezra 1:1–4, 7; Isaiah 44:28 ^{bs} Isaiah 1:1–9; 3:8; 6:11; Jer. 1:14–16 ^{bt} Luke 2:1–5; Mark 12:13–17 ^{bu} Matt. 3:7–10; 23:13–36

^{bv} Mark 16:16–18; John 14:12–13; 1 Cor. 12:1–11, 27–31 ^{bw} Isaiah 2:3 ^{bx} Isaiah 2:2–5

^{by} Matt. 5:17–18; Luke 16:17 ^{be} Dan. 2:44–45; 7:13–14; Jer. 31:31–34 ^{ca} Dan. 7:18, 27; Mal. 3:3 ^{cb} Isaiah 2:2–5 ^{cc} Eph. 4:5; Heb. 8:8–11 ^{cd} Matt. 23:34–38 ^{ce} Matt. 24:2; Luke 19:43–44

^{cf} John 16:2–3; 2 Thes. 2:1–12

triumphed upon our Earth. Self constituted government and human religions over ran our Earth. Truth was banished and fled far away.^g Equity could not enter — Justice was paralyzed and stood aghast. Mercy retiring dropped a tear of blood.

The Blackness of Darkness veiled the Earth in mourning.^h Ages [and] Centuries, now fled. Politics, Laws [and] Religions have multiplied. Empires, Kingdoms, States [and] Republics have filled the world. But where — O where! The Keys, Powers, Religion, Knowledge or Government of God? Our puritan Fathers fled to the American wilderness to rid themselves from the corruption of ages. Their children made a Government wise and free. But alas, the Priesthood, the Power, the Religion of Heaven had long since been lost to men. Prophets and Apostles were no more. Our Fathers knew this, and therefore as wise honest and consistent men, they refrained from manufacturing a State Religion.³

Again were the heavens opened.ⁱ The Silence of Ages was broken. The gloom of overhanging night was pierced with a ray from the worlds of endless day. A Celestial spark from the Heavenly Altar was rekindled upon the Earth. The mystic veil was rent in twain. And the fogs and mists of long ages began to roll away, as the gloom of a long night before the rising dawn. In the midst of the only great and free nation upon the Earth, the God of Abraham raised up a mighty Prophet, gave him the Ancient Keys of Religion, Government, and Power^j and restored the Apostleship,^{ck, 4} with its Keys of Revelation, Vision and Prophecy — through the administration of which, the laws and government were restored to man, and His Kingdom organized upon the Earth,^l no more to be thrown down. People, magistrates, senators, governors, and states have opposed its progress, with fire and sword and death, but all in vain. It has waded through calumny, hate and oppression and blood and fire and martyrdom, till it organized itself amid the strong holds of these eternal mountains^{cm} and stood forth a noble spectacle, for the wonder and admiration of all nations — a government created by Heaven, preserved by the matchless power of the Almighty and led and instructed by Prophets and Apostles, with the Keys of Revelation.^{cn} The United States were constrained to recognize and sustain that which no human power could subdue. Hence the Territorial Government of Utah. And hence the local capacity in which we are now sitting as senators and representatives, to give laws, to a territory. In our local, political capacity — executive, legislative and judicial, we are limited to the geographical boundaries prescribed by the act of congress. In this sense our jurisdiction is bounded by Oregon on the north, by California on the west, by 37 of north latitude on the south, and by the snow clad summits of the backbone of our continent on the east, and thus confined in its immediate bearing, to a

^gAmos 8:11 ^hIsaiah 59:1–15; 60:2 ⁱJSH chap.1; D&C 13; 27:12; 76; 110; 128:18–21; *UPR* 18:3–12; 24:29–43; 70:1–13; *HC* 2:52; *PWJS* 4 ^jD&C 128:21 ^{ck}D&C 27:12; 128:20 ^d*TPJS* 237; 248–254; 366; *UPR* 57a; 57b; 59:9–10; 81; 82 ^{cm}*JD* 5:129–130
^{cn}TPBY 1:12/28/45

country not much larger than the British Isles. But the eyes of the nations are upon us. We are a city on a hill — a candle on a candlestick that cannot be hid. ^{on†} The great, the noble of heart, the enterprising, the oppressed of all nations will flow to us as a continuous stream. Senators, governors, kings and rulers will cast their eyes to Utah and to her Prophets, Apostles, Revelations, Laws and Institutions, as a model — a pattern in miniature for the renovation of the world.

In our capacity as Prophets, Apostles and Elders, we have the Keys of Authority to organize and give form and Constitution to a thousand local governments like this. Yes, Mr. President, it is ours [to] teach Judges how to rule, to give Senators wisdom and to reprove, instruct and impart wisdom to Presidents and Kings. It is ours to impart Wisdom and Knowledge and Strength and Salvation to the rulers and people of the great Nation which gave us birth.

Until they know this, and seek it at our hands, they will never arise to any considerable degree of permanent prosperity and peace. But on the contrary, vexation, disunion, perplexity [and] division is their doom — and bloody wars and pestilence and storms and fires and whirlwinds and tempest [and] earthquakes and famine will continue to waste them [un]til they shall be constrained to acknowledge the hand of God and to humble themselves, as in the dust, and seek wisdom and instruction at the hand of Prophets and Apostles, as did kings and rulers in days of old — until like Nebuchadnezzar they shall acknowledge that God is a Revelator, a worker of signs and wonders, and an originator and controller of political governments.

Yes, Mr. President our nation and the world shall be taught by the Prophets and all nations [shall] feel the influence of the institutions now being developed in these halls of liberty — the chambers of the eternal mountains of Deseret. Let the United States go on in their own strength, without the inspiration and institutions of the Almighty now offered them by our Prophets. Let them spread abroad their dominions on every side. Let the principles of conquest or of annexation add the Canadas, British America and even Greenland on the North, Spanish and Portugue[se] America to Cape Horn on the South. The west Indies on the East and the Isles of the Pacific, including Japan on the West. Let these countries be gathered under the wings of the wide spread Eagle and let them be peopled by the enterprising of all nations, by hundreds of millions. Let their rich and almost boundless resources be developed by all these and still remain ignorant and destitute of the Keys of Knowledge and Power which lead and govern the destinies of Deseret or of Utah. Yet shall the Institutions of that same Utah, or of her people, out weigh all this — have more present influence in the destinies of the world, and abide and give laws and religion to man, when the best of mere human, civil, political, moral, social and religious institutions has ceased to be, and its memory only shadowed forth in the dim history of the past.

^{on†}Matt. 5:14; Phil. 2:15

A NEW AMALGAMATED TEXT
OF
JOSEPH'S LAST DOCTRINAL DISCOURSE
—
THE PLURALITY OF GODS

16 JUNE 1844

— 65 —

*[A new amalgamated text of] {a Sermon given by the Prophet} Joseph Smith [from] the Stand in a meeting in the Grove, East of the Temple, [at Nauvoo, Illinois, commencing at] 10 o'clock, [on] Sunday Morning, the 16th of June 1844. (Reported by Thomas Bullock, George Laub, and William Patterson McIntire, including the text of scriptures from the King James Version, which he read in his speech. The Bullock, Laub and McIntire reports of this speech have been published in *The Words of Joseph Smith* <1980 Utah — Ehat & Cook> 378–383)*

*EDITORS NOTE: Bullock's report is by far the most complete, and it is the account which was used in the *History of the Church*. The existence of the Laub and McIntire accounts was not known at the time the *History* was compiled. Though the two new accounts are brief, yet they record parts which Bullock failed to write. Not only so, but they also mention some scriptures which the Prophet read during his speech, that Bullock did not record.*

No doubt there were other scriptures which the Prophet read from, that are not mentioned in any of the reports. For this reason, I have taken the liberty to add a few scriptures which the Prophet likely would have employed to argue his point.

Probably this meeting lasted about 2 hours — as the Prophet stated near the end of his speech, if it weren't for the rain, he would go on, producing one proof text after another, for 3 or 4 hours.

When you add in the passages of scripture which we know that the Prophet quoted, perhaps we have about half of the text of the Prophet's speech.

Prepared by Fred C. Collier, on 30 January 1984, on the Horseshoe Bend, Vernal, Utah. Words in brackets [] are added by the author — words in braces {} were added in the History of the Church. See HC Vol 6:473–479.

[This was] General Joseph Smith's last public Discourse on Doctrine! Prayer by Newell [K.] Whitney — [the] choir sang "Mortals Awake".

THE PLURALITY OF GODS

The Prophet commenced by reading Revelations 1st Chapter, 6th Verse:

*And hath made us Kings and Priests unto God and his Father;
to him be glory and dominion forever and ever. Amen.*

It is altogether correct in the translation. Now you know that of late some have sprung up and apostatized {from the Church}, and they declare that [the] Prophet believes in a plurality of Gods &c., [for he says "there are gods many and lords many".] And "behold [this is] a very great secret", they cry, ["for it] {proves that he has fallen!}"

It has been my intention to take up this subject {and lay it clearly before the people and} show what my faith is in {relation to this} matter.

I have contemplated the saying of Jesus [when he said he must suffer many things, and be rejected of his generation], and as it was in the days of Noah, so shall it be at his 2nd coming, [they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.] {Luke 17:24–26}

[Even] if it rains, [(it was raining)] I'll preach [upon] the plurality of Gods.

I have selected this text [i.e. Rev 1:6] {for that express purpose} [as it bears out the doctrine which I have taught.] I wish to declare [that] I have always [believed in the plurality of Gods,] and in all congregations, when I have preached {on the subject of the} [Godhead,] it has [always] been [the doctrine of] the plurality of Gods — it has been preached {by the Elders for} 15 years!

I have always declared God to be a distinct personage — [that] Jesus Christ [is] a separate & distinct person[age] from God the Father, {and that} the Holy Ghost [is] a distinct personage, and {a} spirit, and these three constitute three distinct personages, and three [different] Gods. If this is in accordance with the New Testament — lo and behold we have three Gods anyhow, and they are plural {and who can contradict it!} Our text says:

And from Jesus Christ, who . . . washed us from our Sins in his own blood, and hath made us kings and priests unto God and his Father. (Rev 1:5–6)

The Apost[les] have discovered, that there were Gods above [the Father of our Lord Jesus Christ. Our] God was the Father of our Lord Jesus Christ, [so of whom did John speak, when he alluded to the Father of God the Father!] (Luke 3:38; John 8:41, 54; Moses 6:8–22, 59)]. My object was to preach the scriptures — and [to] preach the doctrine {they contain}: there being a God above the Father of our Lord Jesus Christ.

I am bold to declare, [that] I have taught all the strong doctrines publicly, and [I] always [preach] stronger {doctrine in public than} I preach in private.

John was one of the men [who knew] and the apostle declare[d that] they were made “Kings and Priests unto God **[AND HIS FATHER]**”, and God is] the Father of our Lord Jesus Christ. [This passage proves that God the Father has a Father.] It reads just so {in the [book of the] Revelation} [of John]. Hence the doctrine of a plurality of Gods is as prominent in the Bible as any {other} doctrine. It is all over the face of the Bible. It stands [out] beyond the power of controversy — a wayfaring man, though a fool need not fail [to understand it].

GODS MANY AND LORDS MANY

Paul says “there are gods many and lords many” — (I want to set it [forth] in a plain [and] simple manner) — [Paul says “there are gods many and lords many” both in heaven and on earth, and then he explains]: “But to us there is but one God, [that is only one God] pertaining to us, [and he is the Father, from whom are all spirits . . . and the bodies of our flesh are also from . . . Him]” (Acts 17:28–29; Luke 3:38), and He is the God that pertains to us.] . . . (1 Cor 8:5–6; Heb 12:9; James 1:17). [Paul can say this] but if Joe Smith says “there are gods many and lords many”, they cry: “Away with him!! Crucify Him!!”

Mankind verily say that the scriptures {are} with them. Search the scriptures and [you will find that] they testify of things that [these] apostates [call] blasphemy. Paul if Joe Smith is a blasphemer — you are! I say “there are gods many and lords many, [both in heaven and on earth,] but to us [there is] only one [God], and we are to be in subjection to that one [God]!

No man can limit the bounds, or the eternal existence of eternal time. [I would ask the apostates, have you] beheld [in vision] the eternal world. [Well if you have not, I have. When I was a boy I saw the Father and the Son, and on the day that I saw them, I saw two Gods. By what authority are you] authorized to say that there is only [one] God? He makes himself a fool [for thinking this], and there is an end of his career {or progress} in knowledge! He cannot obtain all knowledge, for he has sealed up the gate to [it].

Some say I do not interpret [this] {scripture the} same as {they do}. They say it means the heathen god[s]. Paul says there are gods many [and lords many

— and not just on Earth, but also in Heaven, and that] . . . makes a plurality of gods anyhow {inspite of the whims of all men}.

[In any case,] without [their receiving] a revelation [from God], I am not going to [concede the knowledge of] the God of Heaven to them anyhow. [The heavens have been opened to me, and I know the Truth whereof I speak.] You know and I testify that Paul had no allusion to {the heathen gods} . . . I have it [direct] from God, and get over it if you can — [and] I [also] have a witness of the Holy Ghost and a testimony, that Paul had no allusion to the heathen gods in the text.

THE PLURALITY OF GODS IN THE CREATION

[I have already demonstrated] twice [that the plurality of Gods is taught in the New Testament (i.e. Rev 1:6 & 1 Cor 8:5). I will [now] show [it] by referring to the 1st [chapter of] Genesis, as [it reads] in the original Hebrew Bible.

["Eloheim" is] the first word [that speaks of God in the Bible, and it] shows a plurality of Gods — and I want the apostate{s} and learned men to come here and prove to the contrary {if they can}. An unlearned boy must give you a little Hebrew:

“Berosheit &c {*Berosheit baurau Eloheim ait aushamayeen vebau auraits*, rendered by the King James' translators}, “In the beginning {God created the heaven and the earth.”}

In the beginning rosheit — the head {I want to analyze the word *Berosheit*. *Rosh*, the head; *Sheit*, a grammatical termination. The *Baith* was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. *Baurau* signifies to bring forth (TPJS 348)}. It should read [that] {"In the beginning} the heads {of the Gods brought forth the Gods} [in order] to organize the Gods [in the Grand Council]," {or as others have translated it, “The head of the Gods called the Gods together.”} [The root of the word] Eloheim [is] Eloi, [which means] “God” in the singular. [When you add the suffix] “heim” [to it, it] renders [“Eloi” in the plural as] “Gods”. I want [to show] a little learning as well as other fools. [As Alexander] Pope [expressed it]:

“{A little learning is a dangerous thing.}
Drink deep, {or taste not the Pierian spring},
There shallow draughts intoxicate the brain,
And drinking largely sobers us up again.”}

All the confusion {among translators} is for want of drinking {another} draught. In the original Hebrew it read: “In the beginning the head[s of the] Gods organized the heavens and the Earth”. [(NOTE: *This is just as it is acted out in the Endowment, and as it reads in the Book of Abraham.*)] I defy all the learning in the world to refute me. “In the beginning the heads of the Gods organized the heaven and the Earth.” Now the learned Priests [moan, and] the people rage, and the heathen imagine a Vain thing (Psalms 2:1; Acts 4:25). [They cannot stand the fire at all — because they are bound down by false traditions.] If we pursue the Hebrew further, it reads:

The Head one of the Gods said, let us make man in our image (Gen 1:26)

I once asked a learned Jew, "If the Hebrew language compels us to render all words ending in "heim" in the plural, why not render *{Eloheim}* [which is] the first [biblical reference to God, in the] plural? He replied, "It would ruin the Bible, [but] he acknowledged [that] I was right. I came here to investigate these things precisely as I believe it [to be taught in the Bible]. Hear and judge for yourself, and if you go away satisfied, well and good.

In the very beginning [of] {the Bible [it] shows} [that] there is a plurality of Gods, [and it is set forth in such plainness, that it is] beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be [translated] in the plural, all the way through [the creation. It ought to be translated as] "Gods" [It is just as it reads in the Book of Abraham:

And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. (Abraham 4:1)]

[Again the Hebrew reads:]

"The Heads of the Gods appointed one God for us."

When you take a [correct] view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. All I want, is to get the simple truth — [the] naked [truth], and the whole truth.

THE PLURALITY OF GODS

— AS MANIFEST IN THE CHRISTIAN GODHEAD OR TRINITY —
JESUS THE LOOK ALIKE TWIN OF HIS FATHER

[Some] men say [that] there is [only] one God — [they actually believe that] the Father, {the} Son and the Holy Ghost are only one God. It is a strange God anyhow — three in one, and one in three — it is a curious thing anyhow!

The scripture[s] say, "I and my Father are one (John 10:30), and again that the Father, Son and Holy Ghost are One:

[there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one] (1st John 5:7)

[Actually this passage states very clearly that there are three separate Gods in the Godhead], but [the principal to be understood in passages like this, is that though they are separate Entities, yet even still] these three [Gods are united as one and] agree [as one] in the same thing.

[Again another passage states:

He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth [the express image of] him that sent me (John 12:44–45)

In this passage Christ is declared to be the look alike twin of his Father. Again in John 14 it states:

Philip saith unto him, Lord show us the Father . . . Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen [the express image of] the Father. (John 14:8–9)

God [the Father] is a [separate and] distinct [personage] in [and] of Himself, and the Son also is a [separate and] distinct personage, but [notwithstanding he is separate, still the Son is the exact likeness, or] the [express] image of the Father. [This is what Paul taught, and it is the teaching throughout the New Testament — it is all over the face of the Bible.]

The 45th Psalm shows that the Father and Son are two separate Gods:

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: **THEREFORE GOD, THY GOD**, hath anointed thee with the oil of gladness above thy fellows. (Psalms 45:6–7)

This passage shows that the Father and Son are separate Gods, and hence the Plurality of Gods. The same thing is shown in Hebrews:]

[God, who . . . spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son . . . Who being THE *Brightness of His Glory*, and THE EXPRESS IMAGE OF HIS PERSON (GEN 5:1–3; D&C 107:43) . . . when he had by himself purged our sins, sat down on THE RIGHT HAND OF THE MAJESTY ON HIGH. Being made so much better than the angels, as he hath by inheritance obtained *a more excellent name than they* (i.e. *the Son Yahweh*). For unto which of the angels said he at any time, THOU ART MY SON, this day have I BEGOTTEN THEE? And again, *I will be to him a Father*, and HE SHALL BE TO ME A SON? And again, when he bringeth in *the firstbegotten into the world*, he saith, and let all the angels of God worship him. (See *The Septuagint*, Deut. 32:43) And . . . unto the Son he saith, thy throne, O God is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; **THEREFORE GOD, EVEN THY GOD**, hath anointed thee with the oil of gladness above thy fellows. (Hebrews 1:1–9; see also Col. 1:15; 2 Cor. 4:4; Phil. 2:6; John 5:19–21)]

Again and again, these passages show that the Father and Son are two separate Beings, and hence the Plurality of Gods. It also shows that the Son is the look alike double of his Father, for he is said to be “the Express Image of his Father’s person” — and hence two separate Gods.]

— THE UNION OF THE GODS —

[Again the separation of the Father and Son is clearly set forth in the prayer which Jesus made to his Father.] Did [not] the Saviour pray to the Father? [Yes, and this proves that they are separate Beings:]

[Father I pray not for the world, but I pray for those that thou hast given me; for *they are thine*, and *all mine are thine*, and *thine are mine*; and I am glorified in them.]

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, THAT THEY MAY BE ONE, **As WE ARE** Neither pray I for these alone, but for them also which shall believe on me through their word; that **THEY ALL MAY BE ONE; as thou, Father, art in me, and I in thee, that they also may be ONE IN US:** that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; THAT **THEY MAY BE ONE, even as WE ARE ONE: I in them, and thou in me, that THEY MAY BE MADE PERFECT IN ONE.** (John 17:9–11, 20–23)

All are to be crammed into one God — [not just the Trinity, but all the Saints with them!] It would make the biggest God in all the world — He is a wonderful[ly] big God — he would be a giant.

I want to read the [Greek] text to you myself:

*I am agreed with the Father and
the Father is agreed with me and WE ARE AGREED AS ONE*

The Greek shows that [it] should be “**AGREED**”:

Father I pray for them that thou hast given me out of the world &c &c. [Holy Father, keep through thine own name those whom thou hast given me], *that they may be agreed, [As WE ARE.]* Neither pray I for these alone, but for them also which shall believe on me through their word, *that they all may be AGREED as thou, Father, art in me, and I in thee,* That **THEY ALSO MAY BE AGREED IN US,** that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; THAT **THEY MAY BE AGREED, even as WE ARE AGREED: I in them, and thou in me, that THEY MAY BE MADE PERFECT IN AGREEMENT** (John 17:9–11, 20–23)]

[The Savior is simply praying for his] Apostles and . . . Disciples, [that they] may all *agree in one, or BE AGREED in one principle, as thou Father and me ARE AGREED* — [that they might] be **OF ONE MIND**, and all come to dwell **IN THE UNITY of the faith** [Eph 4:13] and in all the Glory and Everlasting burnings of God (Isaiah 33:14). Then we shall “see as we are seen, [and know as we are known, and He will make us equal in power, and in might, and in dominion” (D&C 76:94–95)], and [we shall then] be as God — and He [will be] as [His] . . . God [or] . . . His Father. [Yet notwithstanding all this], everyone [will still] be . . . a different or separate person — and so are God and Jesus Christ and the Holy Ghost separate persons. But they all **AGREE IN ONE**, or [as one in] the self same thing.

THE ETERNAL INTELLIGENCE OR THE SELF EXISTENCE OF BEING

I want to reason [more on the subject of the Godhead]. I learned [this] . . . by translating the papyrus now in my house — I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. In order to do that said he, suppose we have two facts that supposes that another fact may exist — two men on the Earth — one wiser than the other, would show that another who is wiser than the wisest may exist:

as also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, **HAVE NO BEGINNING; they existed before, they shall have no end, THEY SHALL EXIST AFTER, for they are gnolaum, OR ETERNAL**. And the Lord said unto Abraham: these two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they . . . (Abr 3:18–19)

— GOD THE FATHER HAS A FATHER —

Intelligence exist[s] one above another [so] that there is no end to [them]. If Abraham reasoned thus, if Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that [**GOD THE FATHER OF OUR DIVINE FATHER**] **HAD A FATHER ALSO**. *Where was there ever a son without a Father?* Wherever did [a] tree or anything spring into existence **WITHOUT A PROGENITOR** — and *everything comes in this way*. Paul says that which is Earthly is in [the] likeness of that which is Heavenly (1 Cor 15:46–48; D&C 77:2). Hence, *if Jesus had a Father*, can we not believe that [**GOD THE FATHER OF JESUS CHRIST**] . . . **HAD A FATHER ALSO!** I despise the idea of being scared to death [at such a doctrine, for the Bible is full of it.] (Luke 3:38; Acts 17:28–29; Moses 6:8–22, 59)

— THE HOLY GHOST IS YET A SPIRITUAL BODY —

The Holy Ghost is yet a Spiritual body and [is] waiting to take to himself a [physical] body, as the Savior did, or as God [the Father] did, or [as] the Gods before them [did, when they] took bodies.

— JESUS DID ALL THINGS THAT HE SAW HIS FATHER DO —

I want you all to pay particular attention [to what] Jesus said: Jesus said that all things that he saw his Father do, he did:

[The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, *and sheweth him all things that himself doeth* (John 5:19–36)

This passage states that “what things soever the Father doeth, these also doeth the Son”. In adding to this, in John Chapter 10, Jesus states:

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, *because I lay down my life*, **THAT I MIGHT TAKE IT AGAIN. . . I have power to lay it down, and I HAVE POWER TO TAKE IT AGAIN.** This commandment have I received of my Father. (John 10:15–18)]

[In these passages] the saviour says *the work that my father did, do I also*, and those are the works [that he saw his Father do] — *he took himself a body and then laid down his life*, that he might **TAKE IT UP AGAIN**, [just **THE SAME**

AS HIS FATHER HAD DONE BEFORE HIM. This is what it states in 1st John chapter 3, that the Father laid down His life for us.]

Hereby perceive we the love of God, **BECAUSE HE LAID DOWN HIS LIFE FOR US** and this is his commandment, *that we should believe on the name of his Son JESUS CHRIST.* (1st John 3:16, 23)]

[What this teaches is that **GOD THE FATHER** “*laid down his life for us,*” just *the same as Jesus did!* Not only so, but in all this, we are given to understand that God] the Father wrought precisely in the same way as His Father had done before [Him — which, in turn, was the same] as [His] Father had done before [Him. Christ] laid down his life and took it up [again, just the] **SAME AS HIS FATHER HAD DONE BEFORE [HIM].** He did as he was sent [to do], **TO LAY DOWN HIS LIFE AND TAKE IT UP AGAIN**, and [he] was then [given, or had] committed unto him, the Keys [of the Resurrection]. I know it is good reasoning.

— THE APOSTASY OF APOSTATES —

I have reason to think that the Church is being purged — I saw Satan [and his angels] fall from heaven, and the way they ran was a caution. All these are wonders and marvelous in our eyes in these last days. So long as men are under the law of God they have no fears, they do not scare themselves.

I want to stick to my text — to show that when men open their lips [to slander me and break their covenants,] they do not injure me, but [they] injure themselves:

to the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20)

— MORE ON THE PLURALITY OF GODS —

The eighty second Psalm, first verse [reads as follows]:

God standeth in the congregation of the mighty; **HE JUDGETH AMONG THE GODS —**

[This passage teaches the plurality of Gods. It also teaches that some of the gods are less than perfect. Again in verses 6 and 7 it states:

I have said, YE ARE GODS; and all of you are CHILDREN OF THE MOST HIGH. But *ye shall die like men, and fall like one of the princes.* (Psalms 82:1, 6–7)

Once again, this shows a Plurality of Gods. Not only so, but it also shows that the gods can be mortal and die, just as Jesus and his Father once did. The doctrine I have taught can be found throughout the Bible.] They are poured all over the scriptures! When things that are {of} great {importance} are passed over {by} [men] without even a thought, [it shows that they are not inspired]. I want to see all [TRUTH], in all its bearings *and hug it to my bosom.* I believe *all that God ever revealed* and *I never hear of a man being damned for believing too much,* **BUT THEY ARE DAMNED FOR UNBELIEF** (Matt 13:58; Mark 16:14; Romans 11:20; Heb 3:12, 19).

[In John chapter 5 it states:

Therefore the Jews sought the more to kill him, because he . . . said . . . **THAT GOD WAS HIS FATHER, making himself EQUAL WITH GOD.** (John 5:18)]

They found fault with Jesus Christ because he said [that God was his Father, and that] he was the Son of God, [and thereby] made himself equal with God. [In like manner, today they find fault with me — and] they say like the apostates of old [that] I must be put down [or killed. (Matt 26:14–15; Mark 14:10–11; John 6:64–71; 13:2, 18, 26–27; 11:47; 19:12) And why so? It is so for the very same reason that they killed Jesus — because I have said that God has established me to be a god to this Church and Kingdom.

Remember what the Jews said to Jesus:

For a good work we stone thee not; but **FOR BLASPHEMY;** and *because that thou, being a man, MAKEST THYSELF GOD.* (John 10:33)

[This shows that the apostates have the same feeling towards me that the Jews did for Jesus.] What {did} Jesus say [in response to his critics]:

Is {it not} written in your law, “**I SAID, YE ARE GODS**”? (Psalms 82:6) {If HE CALLED THEM GODS, UNTO WHOM THE WORD OF GOD CAME, and *the scripture cannot be broken;* say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemest;* because I said, *I am the Son of God:*} (John 10:34–36)

[In fact Jesus was their God. It was through Christ in the days of Moses] that [all Israel “did eat the same spiritual meat; And did all] drink [the same spiritual drink: for they {drank} of the {spiritual} Rock [that followed them: and that Rock was Christ.” (1 Cor 10:1–4) We learn from this passage that Jesus was the God of Ancient Israel, for he was “the Angel Yahweh” that followed Israel in the cloud as they passed through the Red Sea.]

Of course he would take the honor to himself, [for not only was he the Son of God, but he was also the Christ. But let us stick to our text. What did Jesus say:

Is it not written in your law, “**I SAID, YE ARE GODS**”? (Psalms 82:6) *If he called them gods, UNTO WHOM THE WORD OF GOD CAME,* and *the scripture cannot be broken;* say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemest;* because I said, *I am the Son of God?* (John 10:24–36)]

[Not only does this passage teach the plurality of gods, but it also states that God condescended to call his Prophets gods, for God’s Prophets constitute those “**UNTO WHOM THE WORD OF GOD CAME**”. Jesus, whom did ye say were called gods — those “**UNTO WHOM THE WORD OF GOD CAME**”. Now the apostates say that the word of God has come to me, for they profess a belief in the Book of Mormon and Doctrine and Covenants.]

Jesus if “*they were called gods UNTO WHOM THE WORD OF GOD {CAME}*” [and the scripture cannot be broken” — inasmuch as Thy Word has come to me],

why should it be thought incredible that I should say that I am the son of God, [and that I stand as god to this people]. Oh [ye] {poor blind} apostates, did ye never think of this before! These are the quotations that the apostates [need to answer] — take to the scriptures [oh ye apostates and see if you can!]

APOSTATES SAY THEY BELIEVE IN THE DOCTRINE AND COVENANTS

They [all] swear that they believe [in] the Bible, and the Book of Mormon, and {The Doctrine and Covenants}, [but the moment you teach them the doctrine which they contain, they will shatter like glass (*TPJS 331*)] and then [in return] you will get filth and slander and bogus makers plenty.

One of the {apostates who is now in the} Church prophesied that Joe Smith should never preach any more, and yet I am now preaching.

Go and read the Vision {in the [Doctrine and] Covenants} (D&C 76) [and you will find that it there teaches the doctrine of anointing Kings and Priests and the Plurality of Gods. It is] there {clearly illustrated} [that there is] Glory {upon} Glory. [It teaches that] there is [one glory of the] Sun, [another glory of the] Moon, [and another glory of the] Stars, [and as one Star differs from another Star in Glory], so [also] do [men] Differ in Glory [in the resurrection]. And every man who reigns [as a King and Priest in the Celestial Kingdom] is a God:

They are they who are the Church of the Firstborn. They are they into whose hands the Father has given all things — They are they who are **PRIESTS AND KINGS, *who have received of his fulness, and of his glory;*** And are **PRIESTS OF THE MOST HIGH, after the order of Melchizedec,** which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, **THEY ARE GODS, EVEN THE SONS OF GOD** — Wherfore, *all things are theirs*, whether life or death, or things present, or things to come, *all are theirs and they are Christ's, AND CHRIST IS GOD'S* (D&C 76:54–59).

[The apostates, by admitting a belief in] the text of the Doctrine and Covenants damn themselves. [But either way there is no difference, for the same doctrine can also be found in the Bible.]

Paul, what do you say [to all this]? They impeached Paul and all went and left him. Paul had seven churches, and [the apostates] drove him off from among them. And yet they cannot do it by me — I rejoice in that — [the Saints know that] my testimony is good!

Paul says “there is one glory of the Sun, [another glory of] the Moon, and [another glory of] the Stars, and as [one] Star differs [from another Star in glory,] so also is the resurrection of the dead.” (1 Cor 15:40–42) [This proves that the doctrine of varying degrees of glory and Exaltation is in the Bible.]

THE FAITHFUL SHALL BE EXALTED AS GODS, EVEN THE SONS OF GOD

[What did Jesus promise his disciples in the sermon on the mount? He promised them that “the meek” would “inherit the earth” — that the “pure in heart”

would “see God”, and that the “peacemakers” would be called “the Children of God”. (Matt 5:5–9) Now is this to be said by Jesus without its’ being True!]

The scriptures say those who will obey the commandments shall be exalted far above principalities, thrones, dominions and angels (Rom 8:38–39; D&C 121:26–32; 132:13–14, 19) — and [they] are expressly declared to be “Heirs of God and Joint Heirs with Jesus Christ”: all having “Eternal Power”:

[For as many as are led by the Spirit of God, they are the **Sons of God**. For ye have not received the spirit of bondage again to fear; but ye have received the *Spirit of Adoption*, whereby we cry, **ABBA, FATHER**. The Spirit itself beareth witness with our spirit, *that we are the children of God*: And if **CHILDREN**, then **HEIRS**; **Heirs of God**, and **JOINT-HEIRS WITH CHRIST**; *if so be that we suffer with him, THAT WE MAY BE ALSO GLORIFIED TOGETHER*. For I reckon that *the sufferings of this present time are not worthy to be compared with THE GLORY WHICH SHALL BE REVEALED IN US*. For the earnest expectation of the creature waiteth for the manifestation of *the sons of God*. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from *the bondage of corruption* into the **GLORIOUS LIBERTY OF THE CHILDREN OF GOD**. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the **ADOPTION**, to wit, *the redemption of our body*. (Romans 8:14–23)]

[According to this then] we . . . also took bodies to lay them down, [that we might] take them up again [in the Glorified state of a Celestial Resurrection. Again consider the following:

Behold, what manner of love the Father hath bestowed upon us, *that we should be called THE SONS OF GOD*: therefore the world knoweth us not, **BECAUSE IT KNEW HIM NOT** [i.e. The world did not know the Father when he lived on Earth as Adam (Luke 10:22)]. Beloved, now are we **THE SONS OF GOD**, and it doth not yet appear what we shall be: but we know that, when he shall appear, **WE SHALL BE LIKE HIM**; for we shall see him as he is. And *every man that hath this hope in him purifieth himself EVEN AS HE IS PURE*. (1 John 3:1–3; Matt 5:48; Gen 17:1; Lev. 11:44–45; 19:2; 20:7, 26; 21:6–8; Num 15:40; Deut 14:2, 21; 26:19; 28:9; Isa 4:3)]

The scriptures are a {mixture of} very strange doctrine, [especially] {to the Christian world, who are blindly led by the blind}.

THE PROPHET STANDS AS **GOD** TO THE PEOPLE

—THE FULNESS OF THE PRIESTHOOD —

KINGS AND PRIESTS AND A PERFECT LAW OF THEOCRACY

I have another scripture [to dwell upon.] Now says God when [he] visited Moses in the Bush. Moses was a stuttering sort of a boy like me. God said [unto Moses,] “Thou shalt be a god unto the Children of Israel, [and] God said “thou shalt be a god unto [thy brother] Aaron, and he shall be [to thee thy mouth, and] thy spokesman]:

[And *the Lord said* thou shalt speak unto . . . Aaron, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee, instead of a mouth, and thou shalt be *to him INSTEAD OF GOD*. (Exodus 4:16)

Again in Exodus Chapter 7 it states:

The Lord said unto Moses, See, I have made thee **A GOD TO PHARAOH**: and Aaron thy brother shall be *thy prophet*. (Exodus 7:1)]

[We see from this that it is just as Jesus said. Moses was a Prophet and “the **WORD OF GOD** *came to him*”, and because of this, God established Moses to be a **GOD** to Pharaoh, and to all the House of Israel (Ex 4:16; 7:1). It is just as the Bible says, Moses stood as God to all those for whom he was given the word of God, and God Himself declared this to be so. So there can be no argument about it.]

[Now] I believe in these gods, that God reveals as gods, to be [the] “Sons of God” [just as the Bible says], and all can “cry *Abba*” [or] “Father”. (Rom 8:15, 14; Job 38:7; John 1:12; 1 John 3:1–3;). [They are the] Sons of God, who [through obedience] exalt[ed] themselves to be Gods, even from before the foundation of the world (Abr 3:22–26; Jer 1:5; Job 1:6; 2:1; 38:7; Alma 13:2–5; John 9:2; D&C 93:21–23, 29), and [they] are all the [Gods, and] the only Gods [that] I have a reverence for.

[Now we have in the Church those who hold the “**FULNESS OF THE MELCHIZEDEK PRIESTHOOD**” (*TPJS* 322, 337, 308–309, 331), and “those holding the **FULNESS OF THE MELCHIZEDEK PRIESTHOOD** are **KINGS AND PRIESTS** unto the Most High God, [and they] hold . . . the **KEYS OF POWER** and **BLESSINGS** [for all those who are in their families]. In fact, that Priesthood is a **PERFECT LAW OF THEOCRACY**, and [those who hold this Priesthood] **STAND . . . AS GOD to give laws to the people**” [who are in their families.] (*TPJS* 322)

[And just as the Great Jehovah made Moses to be a god to Pharaoh, and to all the House of Israel, and Aaron to be his mouthpiece — just so, the Lord our God has called me to be His Prophet, and the word of God has come to me — and He has made me to be a **PATRIARCH, PRIEST and KING** and a **GOD Over all Israel**, and the **KINGDOM OF GOD** in these Latter Days — and the Elders are to be my mouthpiece, “and if you do not like it, you must lump it.” (*TPJS* 363)]

John said he was [made] a King [and Priest by Jesus Christ]:

Jesus Christ who hath [washed us from our sins in] his own blood [and hath] made us **KINGS AND PRIESTS to God [and His Father]**. (Revelations 1:6; see also Gen 14:18; Heb 7:1; Psa 110:4)

Oh thou [Son of] God who art King of Kings and Lord of Lords, (Rev 17:14; 19:16; Daniel 2:47) [these apostates declare] “we cannot believe thee.”

[Here is another proof text from John:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, and people, and nation; *And hast made us unto our God KINGS and PRIESTS: and we shall REIGN ON THE EARTH [DURING THE MILLENIUM].* (Revelations 5:9–10)]

— THE OLD CATHOLIC CHURCH —

[The] Old Catholic Church is worth more than all [the apostate churches that have come out of her]. Here is a principle of logic that [most] men have no more sense [than to adopt]. I will illustrate [it with] an old apple tree. Here jumps off a branch and says, “I am the true tree and you are corrupt.” If the whole tree is corrupt, how can any true thing come out of it. The character of the old [churches] have always been slandered by all the apostates since the world began. I testify again, as God [lives, He] never will acknowledge any apostate. Any man who will betray the Catholics, will betray you, [and if he will betray me, he will betray you]. All men are liars who say that they are of the true [church, when they have as their foundation an apostasy from a corrupt church.

It is the order of heavenly things that whenever the true church has turned into corruption and apostasy and lost the Priesthood, that] God [has] always sent a new dispensation into the world, [with revelation from the heavens to accompany its establishment.] (Matt 9:16–17; Mark 2:21–22; Luke 5:36–37) When men come out and build upon other men’s foundation[s, the efficacy of their work cannot rise above the fountain from which they have sprung]. Did I build [up]on another man’s foundation? [I have built upon no man’s foundation] but my own. I have got *all the truth* [which the world possessed] and an **INDEPENDENT REVELATION in the Bargain**, and God will bear me off triumphant.

I will drop this subject [for the present]. I wish I could speak for three or four hours, [but] it is not expedient on account of the rain. I [could] still go on and show you proof [up]on proof. All the Bible is equal [in support of this doctrine], one part as [well] as another.

{“On account of the rain it was impossible for Thomas Bullock to report any more”}. (*History of the Church* Vol 6: <16 June 1844> 479)

[**NOTE:** Eleven days after the Prophets’ triumphal day of giving this speech, he was murdered by his enemies.]

REGARDING PRESIDENT YOUNG

HIS PROPHETIC CALLING
AND
THE THEOCRATIC POWER OF HIS PRIESTHOOD

A Statement by Wilford Woodruff

Any man who has travelled with President Young knows he is a prophet of God. He has foretold a great many things that have come to pass. All the Saints who are well acquainted with him know that he is governed and controlled by the power of God and the revelations of Jesus Christ. His works are before the world; they are before the heavens; before the earth; before the wicked as well as the righteous; and it is the influence of President Young that the world is opposed to. This Priesthood, these keys of the kingdom of God that have been sealed upon him, the world is at war against; let them say what they may, these things are what they are at enmity with. Their present objection to the Latter-day Saints, they say, is plurality of wives. It is this principle they are trying to raise a persecution against now. But how was it in Missouri, Kirtland, Jackson county, Far West, Caldwell county, in all our drivings and afflictions, before this principle was revealed to the Church? Certainly it was not polygamy then. No, it was prophets, it was revelation, it was the organization of an institution founded by revelation from God. They did not believe in that, and that was the objection in those days. If we were to do away with polygamy, it would only be one feather in the bird, one ordinance in the Church and kingdom. Do away with that, then we must do away with prophets and Apostles, with revelation and the gifts and graces of the Gospel, and finally give up our religion altogether and turn sectarians and do as the world does, then all would be right. We just can't do that, for God has commanded us to build up His kingdom and to bear our testimony to the nations of the earth, and we are going to do it, come life or come death. He has told us to do thus, and we shall obey Him in days to come as we have in days past. (*Journal of Discourses* Vol 13: <12 Dec 1869> 166)

A PROPHECY REGARDING THOSE WHO REJECT
THE
LAW OF THE FULNESS OF THE PRIESTHOOD

Woe unto them that call Evil Good, and Good Evil — that put Darkness for Light, and Light for Darkness — that put Bitter for Sweet, and Sweet for Bitter! Woe unto them who think themselves Wise and believe themselves to be Enlightened! Yea Woe be unto them, for as the Fire Devoureth the Stubble, and the Flame Consumeth the Chaff, so the Root of their Family shall be as Rottenness, and the Blossom of their Children shall go up as Dust: because they have cast away the Law of Yahweh of Hosts, and Despised the Word of the Holy One of Israel. (A New Text of Isaiah 5:20–21, 24)

REGARDING THE UNION
OF
THE CELESTIAL FAMILY

— 81 —

A Discourse given by Fred C. Collier commencing at 7:00 p.m. on February 16th, 1987, in the home of Bill Harwell. Persons Present: Fred C. Collier, Bill Harwell, Opal Harwell, Ann Harwell, Lee Hickenlooper, Helen Margaret Thomas; and the following four Students of Hugh Nibley: Bill Connell, John Ogel, Russel Peak and Steve Christiansen, in company with two of their girlfriends.

I'm grateful to be here with you this evening.¹ It has been a while since I have done any public teaching outside my own family circle.

¹I had prepared for this occasion through Prayer and Total Fasting for three days, in response to which the Lord heard my Prayers and blessed me with the following outpouring of His Spirit.

NOTE: In this 3rd edition some thoughts have been more fully developed — and some of the interjections by others have been removed.

Just so that there is no misunderstanding, I want those who are present to know from the outset, that the Principles which will be taught on this occasion have been revealed to me personally by revelation² — and that personal revelation is the actual source of the Doctrinal Concepts which we will be discussing here tonight. I feel deep convictions that the things which will be taught have to do with the work of God here on Earth — that they are Fundamental to the Priesthood — and that it is through the Legitimate Channel of the Priesthood that they are now being made known. Bearing this in mind, I would like to read a statement which was made by the Prophet Joseph Smith. Speaking of the Priesthood he said:

It is the channel through which all knowledge, doctrine, the Plan of Salvation, and every important matter is revealed from Heaven. . . . It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time. (TPJS <5 Oct 1840> 167)

Assuming that the Prophet was right, the great Mysteries of the Kingdom of God always have been, and always will be revealed through the Priesthood. In keeping with this, in accordance with God's own law, as declared above, you may know through your own personal experience, that the two pamphlets which you have read on the *Nauvoo Doctrine*³ have come from God, and therefore that the concepts contained therein are revealed by Revelation through the Legitimate Channel of the Priesthood. You may know this, because as you have witnessed, they are possessed of the Spirit of God — and because they have enlarged your soul and uplifted your minds to understand the Celestial Doctrine of the Father's Church and Kingdom. It is for this reason and by your own request, that you are here tonight — that you might learn more.

The Principles that are set forth in the Pamphlets which you have read, represent a composite of many Revelations, which were given by the Spirit of God, both before and during the writing process. The Concepts that they teach, reveal

²The speech which follows was predicated upon two Revelations that the Lord had given me — the first of which I received in 1969, and the other a cluster of revelations regarding the Principle of Total Commitment, which I began to experience in 1984. As indicated above, I made reference to these revelations in my discourse, but in view of my listeners, I did not then feel free to give an open accounting of them, but rather settled on teaching the Fundamental Principles and Doctrine which they revealed. In the present publication, this lacking is compensated for by including a brief account of the Revelations themselves.

³"The Nauvoo Doctrine in Light of Book of Mormon Prophecy, Part One The Concept", published in *Doctrine of the Priesthood* Vol 3: <November 1986> No. 1; "The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13", published in *Doctrine of the Priesthood* Vol 3: <December 1986> No. 2.

the Mind and Doctrinal Teachings of the Prophet Joseph Smith. Not only so but they also lay a Foundation for understanding the Holy Order and Church of the Firstborn — together with the Higher Order and Fulness of the Patriarchal Priesthood — which Organizations and Priesthood were established on earth by the Prophet Joseph Smith at Nauvoo. A great deal of doctrine and history concerning these things has been lost to Latter Day Saints of the Twentieth Century. Because of this it became necessary for God to Restore the knowledge of these things again on earth, via new Revelation from Heaven.

It is because of your request to learn more, that we meet here tonight.⁴ — that you might learn those other things which are not written in the two works you have already read. In keeping with this, the things we will be discussing, will be those Principles which inherently follow in the course of that which you have already learned. They will be those Concepts that constitute the Higher Principles pertaining to the Church of the Firstborn and its Priesthood — the Principles that give Life and Soul to the Celestial Church. As with those things which you learned through reading — these other Principles were also revealed through revelation.

In 1969 I received a Revelation regarding the Principles of Judgment as they will pertain to those who enter into the Celestial, Terrestrial and Telestial Kingdoms, as also those who become Sons of Perdition. Through this Revelation it was revealed that ultimately, after forgiveness is obtained through Repentance — or after the Price of Atonement is Paid by the Unrepentant — after this the Kingdom of Glory that an individual inherits, will be Predicated upon what he is, rather than the sins that he committed in the past. Especially important in what was revealed at this time, was the Concept of Celestial Love.

It is my belief that this, together with other revelations which were given me at an early time in my life, were given to prepare me for that work to which I was foreordained before birth — namely, to establish the Doctrine of the Church of the Firstborn, together with its Organizations, Ordinances and Priesthood, and to inaugurate that Era of Time which Pertains to the House of Israel.⁵

⁴Several of Hugh Nibley's students had obtained copies of the pamphlets mentioned above and had read them. Upon noticing in the end that there was more yet to be published, they called on the phone, in hopes that they might obtain the other materials. I informed them that nothing further had been published, but if they wanted to meet with me I would teach them. The occasion of this meeting was to fulfil that objective.

⁵A little more than a year after receiving the revelation referred to above, I was ordained by the Laying on of Hands to all the Keys pertaining to the Fulness of the Patriarchal Priesthood. These are those Keys that were Restored in the Kirtland Temple on the 3rd of April 1836. These Keys were conferred upon Benjamin F. Johnson by the Prophet Joseph Smith — who later conferred them upon his grandson Alma Dayer LeBaron — who conferred them upon his son Ross Wesley — who conferred them upon me on the 10th day of August 1970.

About 15 years after receiving the revelation referred to above, I began to experience a series of Revelations regarding the Principle of Union as it exists in the Celestial Kingdom. They had to do with the Union of the Family of Heaven and the Principle of Government as it exists in the Celestial Kingdom — or that Law which must be lived by all those who would become exalted as Gods. As of the time when these things were first revealed, they were all new to me, yet in every way, they were Predicated upon the concept of Celestial Love, which I had been given to understand years before. In other words, the new revelations were built upon the Foundation of the earlier revelation, and went on to reveal the Sociality of the Celestial Kingdom, and the nature of the personal relationships which exist in the Union of the Celestial Family.

The first in this series of Revelations pertained to the Eternal Essence of the Priesthood. About a week later I received a Vision that the Lord gave me in a dream during the night. In this Vision the Family Union in the Celestial Kingdom was portrayed to my minds eye in Vivid terms. Not only was the Principle Conveyed to my mind, but at one and the same time, the whole Concept was also imprinted upon my heart, where it was given to live within. Through the experience of this last Revelation the Horizon of my Mind was broadened and I was Born Again. Ever afterward, the focus of my mind in matters of Doctrine, would always Point to the Principle of Union as it exists in the Celestial Kingdom. I had been given as it were a peek through the keyhole that I might to see the inner workings of Heaven — and the Union of Heavenly beings, as it exists in a Celestial Family.

About a week after receiving this vision, I received yet another revelation regarding the Principle of Adoption, or the Sealing of Men to Men. Through this revelation the essence of the Ceremony of Adoption, together with the Celestial Union that is established between Adopted Sons and their Parents was revealed to my mind, in connection with its ceremony.

A few days after this there was a flood in North East Bountiful. A stream in the mountain to the east had been blocked by floating logs and debris, and when it finally washed out, about 18 inches of mud and water inundated the homes and apartments below. My papers were stored in the basement of my wife's apartment in the north east part of town. About 18 inches of water had leaked into the basement, and some of my papers were damaged. While endeavoring to salvage my papers, I received yet another revelation regarding the activities of the Prophet Joseph Smith at Nauvoo, and the things that he did to prove the loyalty of those who had entered his family kingdom and made covenants with him in the Priesthood.

Through this revelation it was revealed, that if there is anything that a man loves more than God and His Kingdom — that he must offer it up upon the Altar of Sacrifice, before he can be proven worthy of Exaltation in the Celestial

Kingdom. As it was then given me, this revelation revealed the Prophet's mind when he asked Heber C. Kimball for his beloved wife Vilate, and other extreme tests, which the Prophet put upon the men in his councils. It was a Viable Demonstration of the Perfect Love and Loyalty of the Prophet's sons for their father in the Priesthood — the Key Stone upon which the Everlasting Union of the Celestial Family is Predicated. It was a manifestation of the Reality of the Everlasting Covenant into which they had entered, through the Ordinances of the Fulness of the Patriarchal Priesthood.

"The Principle of Total Commitment", and "The True Order of Worship" became the terms which I used to express the Concept of the Covenant. Later I would come to realize that the Prophet spoke of the same Concept as "the Principle" — and "A Perfect Law of Theocracy", or "the Law of the Fulness of the Priesthood" — and that when the Prophet referred to "the Sacrifice Required of Abraham in the Offering of Isaac" (*TPJS* 322), he was speaking to the same Doctrine, and that this was one more aspect of the "Works of Abraham" which must be lived by the Saints if they were to inherit the "Blessings of Abraham" in the Resurrection.

A year later while working on a new amalgamation of the Prophets 16 June 1844 speech on the Plurality of Gods, I received yet another revelation, wherein it was opened up to my mind and revealed that the four Gospels in the New Testament were loaded with references to "The Principle of Total Commitment".

I do not want to make this into a mere intellectual occasion, just to satisfy curiosity. My hope is that everyone will go away spiritually uplifted. If religion cannot uplift our lives and make it better — if it cannot bring happiness, then it is not worthwhile. And that applies here on Earth as well as in Eternity.

We all hope for Exaltation in our Father's Kingdom. But according to the revelations of the Prophet Joseph Smith, we cannot receive that Exaltation unless we live and abide by certain Conditions and Laws upon which those blessings are Predicated (*D&C* 130:20; 76:50–70; 132:19–25) — and according to the teachings of the Prophet Joseph Smith, one of those "Laws" is the "Principle of Total Commitment" as it was demonstrated by Abraham in the offering of his Beloved Son Isaac, as also in the case of the Sacrifice of our Lord and Saviour Jesus Christ, and in the case of Heber C. Kimball when the Prophet Joseph Smith requested that Heber give his Beloved wife Vilate to the Prophet to be his wife — all of which bespeak the Principle and Doctrine of "Total Commitment" as it was both "Taught" and "Practiced" by the Prophet Joseph Smith at Nauvoo.

A man's concept of God cannot rise above his own concept of nobility. Neither can a man himself rise above his own concept of nobility. So if your ceiling of understanding is low, then you put a limit upon yourself in your potential for growth and progression as an individual. This is why the Prophet advised the Saints to "go on to Perfection, and to search deeper and deeper into the mysteries of Godli-

ness." (*TPJS* <2 May 1844> 364) — because your opportunity for growth into a Godlike person is commensurate with your understanding of Celestial Principles.

This is not to say that simply understanding the "Principles of Godliness" will make you a God. It is only through Sacrifice, and a life long Effort, and a Struggle to overcome ourselves and the flesh — together with the same commitment and ongoing effort after death — this is the only path that leads to what God is. As the Prophet Joseph expressed it, 'it is not all to be accomplished in this life time', for this life is only the beginning of that Path that leads on into ETERNAL PROGRESSION and ETERNAL LIFE.

It is a common Mormon cliche that "as man is, God once was and as God is, man may become." Nevertheless, as common as that couplet is, the real comprehension of what God is, is not so common. In every way He is more and greater than we can conceive!

Many scholars find the Old Testament a paradox when they compare it to the New Testament. It seems that in some cases the Old Testament portrays God in harsh and sometimes even in cruel terms, while the New Testament portrays a God of Love. But that is not so much in God, as it is in the conceptions of those who wrote it, or those to whom it was written. At all times the revelations which God gives to a people are based upon the capacity and understanding of those to whom they are given. If the highest motivation for doing right that you can comprehend is punishment of a Celestial nature, then God will speak to you in terms of Fear. If on the other hand, you are an honorable person, He will speak to you in terms of Honor, and Fairness. But even better than this, if you can aspire to the Principles of Love, He will speak to you in terms of Love.

To some people the idea of love is: "If you'll scratch my back, I'll scratch yours." This is the common understanding today that many people enter into marriage with. It is a fifty-fifty exchange — "You scratch my back — I'll scratch yours." But that is not the concept of Love that Jesus taught.

In order to understand the Celestial Order of Life as it is lived in the Church of the Firstborn, it is necessary to learn about the other kingdoms of glory as well. A real comprehension requires that we understand the different kingdoms by contrast. For this reason I have chosen the Three Degrees of Glory as one of the basic themes for tonight. As we discuss these kingdoms, and the different Principles that set one kingdom apart from another — then you will be in a better position to assess your own life, and where you really stand before God.

The scriptures say 'many are called, but only a few are chosen'. Everyone thinks they want to go to the Celestial Kingdom, but the truth is that not everyone wants to live the Laws and Principles that people must live who go there. So you should be realistic with yourself, and learn what those principles and precepts are — and after you have learned, then you can make a better

assessment of yourself, and the kind of life that you really want to live. Then you will know which kingdom you are going to inherit, because you will know where the kind of life you live will lead. So, with that introduction, I would like to discuss the differences between the three kingdoms of glory.

In the 76th section of the Doctrine and Covenants it states very clearly that celestial beings are “wicked”, “whoremongers”, “adulterers”, “liars”, “thieves”, “cheats” etc. In accordance with this, Terrestrial people are described as the “Honorable and Just of the Earth.” On the other hand, Celestial people are described as those who are Faithful to the Gospel of Jesus Christ. But in contrast to this, the Highest Degree of Glory in the Celestial Kingdom is limited to those who are Faithful to *all* the Principles of the Fulness of the Gospel. However just knowing that fact does not in itself make the whole matter clear.

Most people think that if you are “Good”, “Honorable” and “Just”, you are a first class citizen of the Celestial Kingdom. Being good in our eyes, is to be Honorable and Just, and if you know someone that is Honorable, that is a person whom you Respect, and you would suppose that they would merit Celestial Glory. That is the common understanding among people. But if we read the scriptures, we find that this is not altogether the case. It takes more than being Honorable to become a Celestial being. Jesus said, that we must Love God with our whole heart, might, mind, strength and soul. In keeping with this, he also said that ‘If we Love him, we will keep his commandments.’ According to this then, if we really Love God, we will keep His commandments. But if this is true, then the converse of the same argument is also true — that is, if we don’t keep God’s commandments, notwithstanding the professions of our mouth, we may take this as a reliable manifestation that we do not really Love God.

In accordance with scripture, God requires that all those who are to receive His blessing must keep His Commandments. But as the Prophet Joseph Smith has expressed it, in order to keep the commandments of God, we must first learn what they are (*TPJS* <27 Aug 1842> 256).

When you go to the Telestial Kingdom, or the Terrestrial Kingdom, or the Celestial Kingdom, you go as a person who is clean and free from sin. When a man goes to prison for a crime that he has committed, he is required to pay the debt he owes for what he has done — but after he has paid the debt, he is pronounced clean and goes free. At the time he is released, he is forgiven of his past and he starts out with a new record — he is a new man. Before any person can inherit a kingdom of glory, either they must repent and receive forgiveness — or they must pay the price of their sins themselves. If you go to the Telestial Kingdom, you will first pay the price of your sins. If you go to the Terrestrial Kingdom, you will first pay the price of your sins. Before you can enter into any kingdom of glory — first you must repent or pay the price of your sins. If you do not repent, you must pay the atonement of

your sins the same as Jesus did. Either you repent and Jesus pays it, or you do not repent and you pay it.

After you have paid the debt, you are clean. It is no longer remembered, whether you repented or whether you suffered for your own sins. Either way the debt is removed. But for some reason, after this, some will go to the Celestial Kingdom, while others go to the Terrestrial Kingdom and still others to the Celestial Kingdom. Are there any of you that might have a suggestion as to why that would be? Could you Steve make a comment on that?

Steve: According to D&C 88 people inherit a Kingdom of Glory according to the desires of their heart. Those who desire to go to a Celestial Kingdom go there; those who desire a Terrestrial order go there. In Jacob 4:14 in the Book of Mormon, the Lord tells us that the reason that Israel stumbled is because they desired it; because they desired to have mysteries and things they couldn't understand, the Lord bestowed those upon them, so they purposely stumbled; so it's according to your desire.

Fred: Here on Earth people always say that they want to go to Heaven — they always want the happy place — they want the dazzling lights and the glory of the Celestial Kingdom. This is easy to understand. But for some reason most people don't choose to live the kind of life that is necessary in order to obtain Celestial Blessings.

Even though an unrepentant person may have completely paid the price of his sins, still there is a big difference between him and someone who has repented. This is because People who repent have changed within. Not only has the blemish of sin been erased from their life — but the disposition to commit sin has also been erased. A Celestial person may suffer and pay the price of their sins, but inasmuch as there was no repentance, their evil disposition still remains. In accordance with the law of God, the wicked must pay the price of their sins before they can enter into a kingdom of glory. But unless they repent, though they may be pronounced clean on the outside, they are still corrupt on the inside. In keeping with this, in their future estate as a Celestial being, they will still be evil at heart. Through fear of punishment, they may abstain from acts of aggression — but if they were only to suppose that they can get gain through some dishonorable act, they would be hard pressed to resist the temptation. This is because they are still ruled by an evil disposition — because that which is within them, that inspires them to action, has not changed.

The people who go to the Celestial Kingdom have something in common, which distinguishes them from others who end up in a lesser Kingdom. They worship God! Now to believe in God is not really the worship of God. As President Young said, the Devils in Hell fear and tremble, but this does not prove that they worship God. Most people on Earth acknowledge the reality

of God's existence, but this knowledge alone does not constitute Worship. People on Earth may acknowledge God's existence, and even believe in Him, but still not offer Him Reverence or Worship. The idea which I mean to convey is that only Celestial people Worship God.

Lee: Could we get you to describe your terminology of the word worship?

Fred: That is going to be the major discussion of tonight. I wondered for ten years what Worship was. Orson Pratt did not seem to know. The scriptures say that we are to worship God and none else. What is worship? Can you define worship?

Steve: Nibley did a paper on worship and what the meaning of the word worship was. It was that you hold someone in high esteem; that you reverence them; they're sort of like your Lord and Master; they're the ones that you follow; I mean actually follow, not just say that you follow.

Fred: Do you have friends that you hold in high esteem — is the "High Esteem" which you hold for those whom you "Respect" worship?

Jesus said if ye Love me, keep my commandments — is love worship?
Russell: No.

Steve: According to Max Pulver it's "Imitation" — you "Imitate" your Maker — the true disciple — Ignatious said the same thing. What we will "Imitate" is God — you "Resemble" your Maker — that's what Worship really is.

Fred: Do you have any friends or acquaintances that you Respect or Admire — that you try to be like, or whom you Imitate? Do you worship those people? Isn't that what teenagers do with Rock Stars?

O.K., after saying this much about it, I'd like to get into another subject, and then afterwards, we will come back to this — because we need to lay some other ground work for our discussion. I want the Worship of God to be something you Conceptualize in your mind — something that you distinguish from the Love and Respect, or Esteem, or the Admiration which you have for others.

We have high esteem for many of our friends and we hold many in high regard, but we do not worship them — for the scriptures say we are to worship God and none else. So there is something that distinguishes Worship from Love, Respect, Esteem, and even Veneration — because those are things that we do with people for whom we have High Regard. But worship belongs to God alone.

I would like to talk about the Three Degrees of Glory and why it is that we go to one Kingdom or another — not because of what we have done, but because of what they are! We have already discussed the idea that when you die, you go to a place where you pay for your sins — that is if you have not repented. So you are clean, and then after that, you go to a kingdom of glory. But when you go there, it is not based on what you did, so much as it is based on what you are, because you have paid the price of your sins and you are no longer guilty of sin. Now if what you are is a selfish person, who would do any-

thing for your own personal gain, without regard to fairness or honor towards others — if you saw to gain something from another by theft, you would steal — whatever it is that you wanted or thought you wanted — if you thought you could get it in some dishonorable way you would do it. People who do not repent and who commit those kinds of crimes — even though they have paid for their sins, they still retain the same nature. And so it is what they are, not what they did that determines the Kingdom which they inherit.

Russell: It's what's in your heart, not what's on the outside.

Fred: That's right, its what's on the inside, it's what makes you tick.

Russell: But as men we judge from the outside.

Fred: We judge nonetheless, and we must.

Russell: But you see we can't judge because God's the only one who really knows.

Fred: The scriptures say "thou shalt not judge", but when you grow up you are forced with responsibilities to make choices. We choose our friends and we make judgments. We choose our mate and in making our choice we make judgments. We choose good from evil and make judgments on those who do right and wrong in our own eyes, but that is not condemnation — to condemn another person for their faults. It is hard to avoid making judgments, if you know anything at all. Good judgment is a part of wisdom and to be sought after and applies to moral character in people, friendship and everything else — and yet all this notwithstanding, Christ has commanded us to forgive 70 times 7.

People who go to the Terrestrial Kingdom are honorable, and they do not need a policeman to make them honorable. This is in contrast to Celestial people, because they do need a policeman. You do not need someone to stand over and intimidate a terrestrial being — they will be honorable and fair of their own free will and choice. They will do it as a matter of choice, because that is what they want. It is what they believe in, and it is what they are. After they have paid the price of their sins, if they are found to be one of those kinds of people, in whom basic honor dwells, then they are Terrestrial beings. But there is a difference, and a huge difference between a Terrestrial being and a Celestial being.

The only thing you can really contrast a Celestial being to is a DEVIL — in the sense that they are Opposite — because a Celestial being is not Opposite from a Celestial being. Celestial beings are all selfishly interested in their own advancement and welfare. But Celestial beings and those who become Sons of Perdition, are liable at times to loose sight of their own personal best interest, in view of another overwhelming cause. Individuals who inherit these kingdoms have in their progression far surpassed the motivation of selfishness — they are both **TOTALLY COMMITTED** to their cause.

What motivates Celestial people in the things that they do? What is the mainspring of their being?

It is Love and the Pure Joy of giving! — and that Celestial Love — is that meaning “If you’ll scratch my back, I’ll scratch yours”? Actually the back scratching idea has more in common with a business proposition, than it does with the kind of Love that ought to exist between husband and wife.

True Love is wherein you find genuine fulfillment in serving and giving of yourself to others. A person like this goes far beyond Honor. You take a Terrestrial being and they are Honorable alright — they never stole anything, but they do not give anything away either — in other words, they do not freely give of themselves. They expect a fair wage for all they do. They do not do it for nothing. They labor for an Ulterior Motive, but they are Honorable. This is in contrast to a Celestial being who finds his Reward and Fulfillment in the Service of other people — he does not do what he does for an Ulterior Motive. A lot of people want to go to Heaven — they want to go to Heaven so bad, they are willing to do everything God tells them to do, if they can only go there. If they have to go on a mission, they will go. They may not like it, but they will do it. If they have to Love their Neighbor and feed strangers and do this, that, or the other, they will do it, because they want the reward. They are Working for a Wage. They have an idea of what they want and they are going out in a Self Serving manner, to do what they must do, in order to obtain the reward that they hope for. I am not saying that this is bad for a beginning, but this is not what motivates a *Celestial Person*. You do not need an Ulterior Motive to Love others, if you Truly have Love for other people. If you are Truly a Celestial person, Come Hell, or come Heaven, whether or not either place actually exists, it would still be within your own basic nature to give of yourself to others, and you would find a fulfillment in so doing, that would not look for an Ulterior Motive. Many people are caught away in a desire to go to the Celestial Kingdom, but it is all Self Centered. Their eyes are Dazzled by the Glory, but “it is all for me”.

Now Jesus did not say Love others more than self, but he did say to Love others as yourself. But there are some things you can do for yourself which you cannot do for others. You can only live one life. You cannot live the life of another. Neither can you make choices for someone else. In that respect you can do more for yourself than you can do for others.

There are times when the Service of Others requires things which may not be pleasant. Jesus found himself in one of those circumstances when on his knees he prayed, “Father, if it be possible let this cup pass from me, nevertheless thy will be done.” A mother’s Love for her child is demonstrated when she gives her Life for her child, just as Jesus gave his life for us.

If we are to become JOINT HEIRS WITH JESUS CHRIST, we must learn to fill our beings with the same kind of Love that he had for us. When Jesus asked Peter, “lovest thou me” and then demanded of him, that he “Feed my sheep”, the ultimate idea to be conveyed was a Complete and Total Unre-

served Giving of Self in the Service of God. To forget Self — to forget the niceties of life — to commit your life Totally and Completely to God and His Work and the Love of His children. If we Love God, we will feed His sheep. We will endeavor in every way in our own being, to live in accordance with the High Principles of Love, and we will Give of Ourselves in Service to Others — to Uplift them — to Inspire them to a Better Life, in the hopes that they will take hold of the Principles through the influence of the Spirit — ultimately that they might become as God is.

There is a common concept in giving of self. We all have our dreams for life. "Well, I want this boat, and I want this other thing, and I want this, that, and the other for my life, and I am going to spend ten years in college or whatever, and I am going to get it. And when I am a dentist I am going to charge people fifty dollars an hour or a hundred dollars an hour or maybe more, or if I am a surgeon maybe three thousand dollars an hour to cut and sew," — and ok, it's nice — you can shake hands with people, and they treat you with Respect. You are held in High Esteem and you have Dignity in the Community, because you are Wealthy. It is only natural that people of the world look upon those who have Wealth and Power with Esteem, regardless of their moral character.

But to become what Christ is, we must become like him — there is no short cut. He descended below all things and "the servant is not above his master". The Prophet spoke about those who become Joint Heirs in the Church of the Firstborn, and he taught that they must give of themselves as utterly and completely as Jesus and the Prophets did, and this is no Part Time Commitment.

God is beyond our comprehension. He is not a part time God — and there are no part time Gods in Eternity. He is not a Sunday-go-to-meeting God, and no one will ever go where He is while their mind is dominated six days a week with things other than God. Worship is when you are on your knees — and whether you are on your knees, or whether it is simply in your heart — picture the idea of when you are on your knees, and everything you have, and what ever God wants, you will Give, because you Love Him — because you want to Serve Him. This is an Unreserved Giving of Self to God — and if He wants you to be Crucified, you will be Crucified — and if He wants you to give up five, ten, or fifteen years, or even your Whole Life and Being to His Service — you not only give it up, but you do it in Love, without bitterness. And if you do, then you will have the Spirit of God, and it will burn within you, and Enlighten your Mind, and the Heavens will be Opened unto you, and you will then begin to understand some of the basic things about God. It is not until then, that you can really strive in your own being to become what God is — it is not until then that you can begin to comprehend what He is. We can talk about it — we can go to Sunday School once a week, and we can flash out our neat ideas, but Jesus said, "no man can serve two masters" and "a house divided against itself cannot stand".

Now the interesting thing about life, is that we all have to eat if we want to stay here on Earth very long. We have to have a home to live in, and if we have children, we must provide a place for those children to live and we must feed those children. We have responsibilities!

And where do those responsibilities lead us in the world today? Right into the bowels of Hell, wherein we give nine hours of every day of our life in the service of some gentile who has no interest whatever in God or His kingdom. His primary object is his own Wealth. He pays you enough to Survive so that you can serve him. And if it was not for the profit you made for him, you would not work long in his service. And after you have given nine hours of your life every day, then we have a country that says, "We do not care what you think about God, religion, or anything else, or how you treat other people as long as you honor and obey our law." Mind you, this is not a law given by God — but rather, it is a law given by a fat bureaucracy. So now we have two masters, our employers and our Government.

How is it that even though the Lord has told us that "a house divided against itself cannot stand", and that "no man can serve two masters", and that "no man can serve both God and Mammon" — yet we still expect somehow to find ourselves in Celestial Glory after we die — and this too, even though we consumed the vast majority of our lives in our own self service and in the service of the Devil's kingdom on Earth? You can never develop the Character, and the Personality, and the Love, and the Spirit of God, all of which are necessary in order to inspire you to Celestial Works — you can never be inspired to do these things, while your mind is dominated every day of your life by things that have absolutely nothing to do with God — you are in Temporal Bondage! You are in a trap that you cannot get out of. You cannot become what God is, because you cannot live as He lives — you cannot think as He thinks — because you are too busy doing something else, and you must do it!

The Kingdom of God was created to change this. It was created to inspire people to the Noble Ideals of the Celestial Kingdom. First of all to lift their concepts of life to a Higher Realm — and after it has lifted their minds to that realm, to afford them the opportunity through the institutions of the Kingdom of God to live in accordance with those principles. How can you consume your life in the service of others while you live in a Gentile society?

Jesus said it is more blessed to give than to receive. I challenge you to find a banker anywhere who can prove that is true. The checkbook that he goes by proves, that every time he gives he loses. But in Celestial Society they have a different medium of exchange, and it is not money, nor is it gold. It is Love, and the more you give the more you get — and he that has the most is truly the richest of all — and he who is Greatest in the Kingdom of God is the Servant of All.

The Law of Consecration made it possible so that a man could give his daily toil in life — not in self service — and not in the service of some gentile who did not love God — but rather, through love, to give his life in service to God and his fellow man. In essence the fruit of his life becomes a blessing to humanity. His motive wasn't money — but it was the joy in giving of self. The Law of Consecration made it possible for a man to spend that nine hours every day that we must spend groveling in the pit, in service to God and our fellow man, and in becoming a Christ like individual. Without that principle, no man will ever become what God is.

We have a country that demands certain loyalties of us, but in the Constitution of our country, what it said was that we have certain rights of liberty, and the pursuit of happiness. It did not demand that we love our neighbor. It simply demands that we live on basic honorable terms, and if we choose to live that way, we live above the law, and in accordance with the Constitutional Law of the Land, that is the end of the concern of our government over us. We are free after that to do as we please, every hour of every day.

It was prophesied in the Book of Mormon that this country would be established — a country wherein the Kingdom of God could be planted, where it would grow, where it had the legal right to grow, under the government that was instituted.

I know that many historians today believe that the United States had no obligation to protect the Council of Fifty in its existence — “one government does not have the obligation to preserve the existence of another government within its confines” — but that is not correct. These historians are very ignorant of the Constitution. The Constitution guarantees, for example, that a man has a right to make contracts. It guarantees that a woman will not be forced to testify against her husband, no matter what he may be accused of, because it honors the relationship between man and wife. And in that right to make contracts, the government stands aside, while a man fulfills the commitments he makes, or pays the penalty of not doing so. He is a free agent, responsible for what he does and says and the commitments he makes.

The people who lived in the Kingdom of God were to live above the laws of the land, and inasmuch as they lived above the law, it could not touch them — at least not by constitutional law. The United States government was responsible to protect the Mormon people and its Kingdom from molestation, so long as they did not deprive anyone else of their legal and lawful rights — just as it did in the case of state governments, or the governments of Indian nations and cities — but in this the United States government fell short of its Constitution, for it never did protect the Mormon people. It never did! Instead they denied the Mormon people of their rights.

With the Kingdom of God established, the loyalty problem or division which would otherwise exist within our mind disappears. In our service in the Law of

Consecration we give ourselves in the service of God and in the Kingdom of God that we honor — that we obey — it is God — we identify it with God — and there is no conflict of interest.

When the Kingdom of God is established, we have the time to focus our minds upon our own character, and the development of our own being into a Godlike individual. But without its institutions we are in a Part Time Religion, which does not have the potential, nor the power to change our lives in the way we live and think. You do not see the great athletes going to the Olympics when they run once a week. They run their heart out every day. And if you ever become what God is, it will be with no less effort. But there is a difference, because people never get tired of Love. You don't need a vacation from love.

When a man in the Terrestrial Kingdom does something, he does it for an ulterior motive. Now what good would money be if you never could spend it? If you could not go and buy that yacht and go boating, or do whatever it is that pleases your fancy, what good would the money be? You must have time off, so you can go on your own pleasure pursuits with the money that you worked so hard for. It is by this means that the objective of your ulterior motive is satisfied. But a Celestial Being is consumed in the Service of God and they find no need for part time pleasure seeking. That is not to say that they do not have a well rounded life, but the whole of it is centered in giving and a dedication to God, and they live it as such.

The Church of the Firstborn is an organization that the Prophet instituted in Nauvoo. Those who were sealed into it had received their Second Anointings, but before they received their Second Anointings, they gave of themselves. Not just two years on a mission — but for many years. From the time they embarked upon the Gospel Ship they were in the service of God. They gave of themselves and there were principles that the Prophet began to teach. You see, what we are talking about now has to do with the Endowment which inherently belongs to the Third Token of the Priesthood. It has to do with the Melchizedek Priesthood which you receive when you are ordained in the Church of Christ. It has to do with the *true order of worship* — a complete unreserved giving of self to God.

There is a *higher law* which goes beyond, and when you receive your *Fourth Endowment*, or the Endowment associated with the *Fourth Token*, you received this principle. It is referred to by the Prophet as "The Law of the Fullness of the Priesthood", and when you receive the Fourth Endowment the whole of the concept that is given in the Third Endowment is enlarged upon and you are placed on a probationary state.

You see sometimes it is easy in our own self will to give ourselves to a God that is far removed from us. It is easy for us men to demand of our wives that they be completely committed to us. The Old Temple ceremony would tell a

man and a woman — when the woman says “I do” she is making covenants with her God, and by this I refer to her earthly husband. The big difference between a man and a woman is that a woman lives with the man that is her God, but the husband — his God is so far removed that he does not even have to hear, unless he wants to. So he can do just as he pleases, and it doesn’t matter — and in many cases that is the way it went, and it was not right. But in the Kingdom of God, no man has a right to expect of others more than he expects of himself, not even his wife — for in the Kingdom of God, a man also has his Commitment.

In the first Endowments that were given at Nauvoo, when you received the Fullness of the Gospel, you entered into the Divine Family, and some man on the Earth would become your father. He would become responsible to teach you about the principles whereby you could become like God, and he would be a father to you, whether or not he was by blood. Children born under the Covenant to parents who were faithful to all the laws of God, were not under the necessity of seeking out such a father. But men who were born outside the Covenant, or who were born to unfaithful parents — they had to find other parents who were in the Covenant. This is because in the Celestial Family, there are no dead limbs — nor are there any branches that have been cut off the tree. In the Celestial Family you are Alive and Vibrant in the Living of the Gospel, and in every way you are Eternally connected into your Genealogical Tree in the Divine Family — either this, or you have no place in the Celestial Family at all. Ultimately those who are not born to Parents who are Vibrant in the Fullness of the Gospel, must be sealed to other parents who are. In this sense, sometimes children become as talents which are taken from unfaithful parents, and given to others that are worthy. This is the Law of Adoption, or the Principle of Sealing Men to Men.

When a man enters into an Adoption Covenant with his father in the Priesthood, he Covenants to give himself to his father, just as Completely and Perfectly as the woman is required to give herself to her husband. In Righteousness, the Adopted son is to learn to Love and Honor his father in the Priesthood, just as Jesus Loved and honored his Father. This is the beginning of an Eternal Union! “Be ye One”, saith the Lord, “and if ye are not One, ye are not Mine”. This is what Jesus prayed for in his last prayer, when he prayed that his disciples might be One with each other, just as he and his Father were One (John 17).

Now the Union that exists between Jesus and his Father is a Structured Union — an Everlasting Father and Son relationship. It is just the same as the relationship that exists between every father and son in the Celestial Kingdom. This is the Union that Jesus prayed for on behalf of his disciples, as is recorded in the 17th chapter of John. Every son in the Kingdom must become One with his father, just as Jesus was One with God. Through the realization of this Covenant, all were to become One in God and this Union was to be the Witness to the world, that they were the true disciples of Christ.

According to the doctrine of Christ, first this Structured Family Union must be established on Earth, before it can exist in Heaven. The time of this life is the day of Salvation — this day of probation is the time to prepare to meet God. As John expressed it: “if we cannot Love those on Earth whom we do know, how can we Love God in Heaven, whom we do not know.” Through this Union a Theocratic Government was to be established among the disciples of Christ. It was to be the Family Kingdom of Christ and his Father — the Celestial Kingdom of God on Earth. This is what the Prophet Joseph Smith spoke of, when he referred to “a Perfect Law of Theocracy”.

If God were to establish a Theocracy for a Celestial Kingdom, He would establish a King under the lesser Priesthood, just as He did in ancient Israel. But, in keeping with Scripture, this Theocracy would not be “Perfect”, as it would be Predicated upon a Carnal Law — it would be similar to that Theocracy which God established through Moses.

In contrast to this, if God were to establish a Theocracy that was Predicated upon a Terrestrial Order, He would establish a Priestly Government with judges to resolve problems between the people. It would be just as the Lord established things in ancient Israel before King Saul. In the Kingdom of a Terrestrial Theocracy, a Priest rules over an honorable people, in temporal things, because they did not chose to live by anything higher. Basically, for them it is a Priestly order of the Lesser Priesthood, and by this I do not necessarily refer to Baptism.

As the Prophet envisioned it in his day, Ultimately the Kingdom of God was to be as the stone cut out of the mountain without hands — a rolling snowball gaining momentum as it went. It was to be composed of subjects from all three kingdoms. There would be a place for everybody — everybody that is, except those who become Sons of Perdition. In bearing this in mind, we must remember that the different kingdoms were to be governed by a different law — at least this is so in some respects. Prior to the Millennium, the Kingdom of God would be under the necessity of governing both the righteous and the wicked, but after the Second Coming, the Wicked would be Destroyed. After this the rule of Christ’s Government would be established, and at that time he will be established as King of Kings, not only over his Saints, but also over the heathen who had lived without law.

Unlike the Theocracy of the lesser Kingdoms, in the Celestial Order of Life, fathers and mothers bear rule. Fathers and Mothers rule over their own children — they stand over their own families as Patriarchs and Matriarchs, Priests and Priestesses, and Kings and Queens — and all this too after the order of Melchizedek. In keeping with this, all rule in the Celestial Order of things was to be through Love and agency — it is just as the Prophet said, ‘a Perfect Law of Celestial Theocracy’ (*TPJS* 322).

This is in contrast to the Telestial Kingdom, where the Theocratic rule over the wicked is by fear and intimidation — their evil disposition is kept in check by fear of punishment. In the Kingdom of God, a King will rule over the Telestial realm — and in many cases they rule over those who know no higher law than fear and intimidation. (It is in the nature of Evil men to take the Truth, and make evil of it. But it is contrary to the Law of God to give Evil men Power to rule over others, and herein is the problem of the wicked world we live in today.)

It is on this count that Celestial beings differ from those who dwell in lesser kingdoms. You see, there is something about the wicked — they give themselves for an ulterior motive to the highest bidder. They sell themselves like whores, and it does not matter whether it is for money or something else. They sell themselves, and their lives, and their time, to someone else for money — most all of them have their price, and can be bought. Now the problem with this world, is that Satan knows this, and he (as the endowment prophesy so clearly states) stands up and says, "I will take the Gold and silver of this world and buy up armies and nations, kings, presidents and potentates and rule with blood and horror over all this world." The gold and silver is what Satan uses to buy the people with, and as already stated, most all of them are for sale for the price of a wage. There are so many of these wicked people running around that are for sale — people that can't see past temporal ideals of success — and all the money and the gold and the silver seems to be in the possession of the Devil's Kingdom. So everybody is working for the Devil. That is why it is his world — because the Kingdoms of men in the world all serve him and the people who live in those kingdoms serve him — and it is because they sell themselves to be his servants for the price of a Wage! It is upon this premise that Satan took Jesus up into a high mountain, and tempted him. Satan showed him all the kingdoms of the world, and offered to give them to him, if only he would fall down and worship him. Jesus did not argue with Satan — he did not say, "Now wait a minute Satan, these Kingdoms aren't your's to give." Jesus knew who ruled over those Kingdoms — those kingdoms belonged to Satan, because he rules over them. But the world belongs to Jesus' Father, and the time will come when Satan will be put in his own place, along with all those who have chosen to serve him.

So what do you all do for a living? Is it worthy of the devotion of your life? Does it make the world a better place? Because if it doesn't, you should find another line of work. On the day of judgment, you will be held accountable before God for the choices you have made and the way you spent your life.

There is only one kind of people on Earth that will not sell themselves — only one kind of people that cannot be bought! They are Celestial people. They earnestly desire to give the energy of their lives to a Higher Cause — to God. They give themselves through Love, and they do not count the cost, because the fulfillment is in the giving — and these are the Poor that Jesus spoke of who will inherit the Earth.

As for the rich, you know what Jesus said about them — no man can serve two masters — and no man can serve both God and Mammon (Matt 6:24) — and it is easier for a Cammel to go through the eye of a needle than it is for a rich man to enter into the Kingdom of God (Matt 19:24).

Really and truly, Capitalism is not in keeping with the Law of God. On the Contrary, it is the degrading system by which Satan and his Kingdom are Empowered — and by which we are made to be the slaves and whores of Satan. Communism and Capitalism are the mechanisms by which Satan places men in Temporal Bondage. Remember the parables of Jesus, how that those who were bidden to the wedding would not come, but instead went to their “farm” and “merchandise” (Matt 22:5) — and how that: “He that received seed among the thorns is he that heareth the word; and *the care of this world, and the deceitfulness of riches*, choke the word, and he becometh *unfruitful*.” (Matt 13:22).

By all that Jesus taught, we can know that it is expected of us, that we must give ourselves completely to God. Remember what he said:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you,

O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But *seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you*. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matt 6:24–34)

What God expects is that we will have Perfect Faith and Trust in Him. The Capitalistic system of the world, and the proverbial Carrot which it holds out, has conditioned us to disregard the teachings of Christ. Consequently we devote our lives to temporal success within the Kingdom of Satan, while at the same time we pacify ourselves, by maintaining a belief that in the end, we will make up God’s Jewels, and that somehow we will be Saved and Exalted in the Celestial Kingdom.

But back to our subject — through this Bond of Love and Respect, men make a Commitment and a Union with another man through the Law of Adoption. This man becomes his father in the Priesthood, and the Union

which is developed between them must be worked until it is Complete and Perfected. It is just as it is in Celestial Marriage. There are obligations — it is a government — it is “a Perfect Law of Theocracy”. A woman’s God is her husband. A man’s God is his father in the Priesthood. Inasmuch as a man’s father is one with God in Heaven — to that extent a man’s God is his father — and a woman’s God is her husband, only insofar as he also is one with God in Heaven. He will be one with his father on Earth, and his father on Earth will be one with his father, who is one with God in Heaven. And they will not sell themselves, nor their Love, any more than a celestial woman would sell her body, or one of her children. We become what Jesus was — saviors on Mount Zion. We give of ourselves!

When this Union is Formed, a Power is Created on Earth — it is a Union that Cannot be Broken by the Powers of Satan. And to the people who are in this Union, Empowered by the Love that Creates it and the Covenants of the Priesthood, Satan has no power. Through this Union they Serve each other. They attain to the Wealth of this world. Through their Union they amass Great Power, because they can outwork all others on Earth. This is because Love is a Greater Power than Selfish Greed. Through their Love for one another, they create a Power that Satan cannot contend against. So ultimately this nucleus that begins to form through the Power of Love and the Covenants of the Priesthood, begins to amass tremendous wealth and power on Earth, and they go to these celestial people and they buy them, just like the Devil did. Only they offer a better price.

In this way, instead of serving the Devil and His Kingdom, all celestial and terrestrial beings end up serving God and His Kingdom. Celestial beings will always go to the highest bidder, and when the Celestial order is established on Earth, the power and wealth which is created through their union places them in a position to offer the highest price. This is because the principles of hate and greed upon which Satan’s kingdom is founded, cannot compete against the Principles of Love and the Structured Union which exists in the Celestial Order. But you cannot establish God’s kingdom on Earth through celestial people. The Celestial Kingdom does not exist independent of the Celestial Kingdom, because it is the Celestial Kingdom which they serve. Celestial people are not capable of governing, nor controlling themselves, but instead they must be governed and controlled by others, hence the need for the Celestial Government to Create the Celestial Government.

Ultimately, Celestial beings will sell themselves into the servitude of the Celestial Kingdom, and they will serve it, and inasmuch as they do this, they become the fish in the fishing pond. And what is the ultimate motive of the celestial people? They go down to the celestial people and they lift them up. They do everything in their power to teach them, so that they might aspire to higher ideals.

We have a belief in our scriptures, a tradition in our religion, that there will some day be a Millennium. The Millennium is to come about when the

Kingdom of God takes possession of this Earth, and after Satan's is bound and chained in the pit. But when this is accomplished, God will not take possession of those who remain through force of arms, through war, or through bloodshed. It is done through the Power of the Union of this Celestial Body of People. They win over — they buy all the other people, and the ones that are left whom they cannot buy — they are already gone, and they become devils. You see Hatred is the Opposite of Love, and those who are consumed with Hatred will Destroy their own being in an effort to destroy the object of their Hatred, just as someone who Loves someone else, will give their own life for those that they Love. Satan is committed. He has given his all. He is not blindly led. He is an Avowed and Open enemy to God. He believes in different Principles and Principles too, which lead to a different end. Consequently his kingdom Works and Thrives upon different Principles.

Well, God makes use of everything! He is the greatest economist that anyone could ever conceive, for "it must needs be that there is an opposition in all things." We grow against the trials and tribulation which we successfully meet during our probation in mortality. The things which Satan throws in our way are ultimately stepping stones to a higher glory, if only we can approach them in the Spirit of God and Love and rise above them. Whether in Life or in Death it does not make any difference. Satan is here to fulfill Murphy's Law — to see to it, that if there is anything that can go wrong, it will — so it will not be until we get our act together — until we truly get our lives right, that the mechanism of the Kingdom will work in accordance with the Divine plan.

The Millennium will be brought in — the thousand years of peace on our Earth, will come no sooner than this Union is established. This was the Law that Elijah revealed — it is "The Law of the Fullness of the Patriarchal Priesthood". You see there is more to a marriage than just the ceremony. Marriage is not a ceremony and Priesthood is not an ordination — it is what is in your guts — it is what you feel and live within your being that makes a marriage. This is not to say that the ceremony or ordination is not necessary — without the ordinances we cannot have the Spirit of God — and we cannot enter into God's presence — because the ordinances are those things which perfect us, and open up the heavens to us, that we might be led in the Lord's direction. But the point is that Baptism will not wash our sins away unless there is more to it than just getting wet — because it takes more than a bath to be forgiven.

The scripture says, that God will send Elijah before the great and terrible day of the Lord, and if it were not so the Earth would be entirely wasted at His coming. Why is this so? If there is not a drastic change made on Earth, what would it be good for? Everyone on it would be bought, for they have all prostituted themselves — they have sold themselves to do Satan's bidding for the price of a wage. They have sold themselves for that which will

canker. Elijah's mission was to come and reveal "The Law of the Fullness of the Priesthood."

When you enter into this Theocracy, and I speak of a Celestial Theocracy, you enter into an order of Worship where your God becomes a little more near to you than the Man out in space. For a woman it is her husband — for a man it is his father and his mother in the Priesthood. And you Reverence them. And you Love them, and you give all you have to them. You actually Honor your Father and your Mother. You see, it is not in a selfish way that you become a father. For "Thus saith the Lord: No man is fit to be a Father in My Kingdom, save he has first learned to be a Son."

The Fourth Endowment is a time of Probation. It is a time for a woman to learn to Love her husband and to give herself to him — and it is a time for her husband to learn about the same law — to love and honor his wife and children and to love and honor his father and mother, each in their rightful place. It is a time wherein fathers and mothers learn to give of themselves in service to the children in the family that they create on Earth, and they prove themselves. And after they have proven beyond any shadow of a doubt that nothing can break that Union, that Satan is absolutely powerless to affect those within it, then they are ready to receive their Second Anointings, and not before. They have risen above the powers of Death and Hell — they are entitled to the promise of Eternal Life. And they are then told that if they continue to hunger and thirst after righteousness, that Jesus Christ will come unto them and take up his abode with them and will appear unto them, and He will reveal the Father unto them (*TPJS* 149–151).

This is what the Church of the Firstborn is, and becoming this is the patient work and sacrifice of a lifetime! It is the Complete and Total Giving of Self. And it is learning to do it in the Spirit of Love, on behalf of others who may or may not know you — regardless of whether or not they appreciate it. You will remember, as Jesus said, even the hypocrites love their own friends. It is easy to do good to your friends. Even the evil do that. But when you can learn to say what Jesus said, and mean it, when he said "Father, forgive them, for they know not what they do." That is when you have arrived!

In the early Church, this concept was taught. Brigham Young would give anything he had to his father, who ultimately was Joseph Smith. And he was tried. He was tried first of all along the level of the first principle of commitment — not to a man — not to a father — but to God, through His Church (*JD* 6: <28 Aug 1852> 256). He gave years of sacrifice of his life — he walked away from wealth, homes and possessions, many times. He went on missions, and this too, even when his family was destitute, that he might feed our Father's sheep. Heber C. Kimball did the same. John Taylor did the same. There was nothing the Prophet would ask that they would not do. They loved and respected him

— do you understand! They did not have to do it — they wanted to do it. They did not want the pain, nor the deprivation of their families, but they did want to please their father and to serve him. Well, before they knew about the principle of Adoption, they gave themselves in the same way to the Church, which in essence was a possession of the Priesthood. And through that order, they proved themselves, that they could live a life of Total Commitment. And after they had learned to live a life of Total Commitment, then they got to step up into this higher realm, wherein the Commitment became personal.

The Millennium will never come on our Earth until a people will rise up through the Principles of the Church of the Firstborn, and become United and thus chain Satan by the Power of their Love — this they can do by all being bound together as One in a Structured Union, in the act of Worshiping Almighty God. That is what the Council of Fifty was to do. They were a Kingdom — a nucleus — a beginning. There is a power which can only be created through a Structured Union — a Union which is Created and Predicated upon the Covenants of the Priesthood, as administered in the ordinances of the House of the Lord — the Covenants that pertain to the Eternal Family. These are the Ordinances of the Church of the Firstborn. This was to be the working objective of the Saints. But this notwithstanding, ultimately there would be the great burning of the WICKED and UNGODLY — and until then, as prophetically foretold, 'the Horn would make war against the Saints, and he would prevail until the Ancient of Days did Sit, at which time the judgment would be given to the Saints of the Most High God' (Daniel 7:21–22).

Question: What ever happened to the Council of Fifty?

Fred: They went into oblivion. It doesn't exist — the principles of it were lost to the Saints — they were lost, and with that — what good is half a cup. Have you ever tried to drink out of half a cup or a cup without a bottom? Half of the Gospel does not work — half of the Kingdom does not work. You cannot take any piece away from it, and have something that functions as it should. It becomes crippled and disabled.

When they first came to Utah they tried to set up the whole Patriarchal Order under Adoption. But they failed in this effort, and then they reverted back to the gentile order, which is incompatible with the full blown Order of the Kingdom of God — that was the first breaking down of the Patriarchal order. The Church of Jesus Christ as it existed in Kirtland is incompatible with the Church of the Firstborn. And when they went back to the Kirtland organization, then they were incompatible, so they couldn't institute all the Principles and Ordinances of the Kingdom that would have made a Strong Family. You see, the Church of Christ is like a crutch for someone who doesn't have a family. When you use a crutch, you weaken. Now sometime if you break your leg, it's nice to have a crutch, but if you keep using it after it has

healed, then your leg becomes weak. The Church was a crutch to the family. It's supposed to teach people the basic principles of the gospel of Christ, so that they can prepare to enter into this family order and then live by it. But it never let loose — the Gentile Church never let loose! In accordance with the original plan, when you went into the Temple and got your Fourth Endowment, you were to be initiated into the whole order of things. But as it existed in Utah, the ceiling became the Gentile Church.

You go through the Temple — you get all these ordinances, and what do they mean? Who knows — God only! They lost the knowledge of what it meant, and today, people go through the Temple by hordes, and don't even dream of what the Temple Ordinances mean. Last year my father was asked by his son Mile what the Temple Endowment was for. My brother was a returned missionary, and had received his endowment. My father was a temple worker, and he just looked at my brother and told him, "I'll be darned if I know Mike — I know they say it's supposed to make you a God, but I'll be darned if I can figure out how it does."

Plural marriage was a principle whereby women learned to give of themselves — to Love each other — to overcome jealousy and to Enlarge the Circle of Love in their Family. The Law of Consecration and Adoption was a Principle whereby the men learned the same. It involved a tremendous personal growth. When you went through the Endowment you discovered these principles, and as you discovered them — of course you cannot rise above your own concept of nobility — but as soon as you have these higher ideals, then you can make a choice: "Do I want that? Do I really want that? Or is my hope for Exaltation just something nice to think about once in a while on Sunday? Actually I would rather go boating. Or I would rather go do this, that, or the other. I would rather serve myself."

"Many are called, but only a few are chosen", and the reason is because they do not choose to Live their lives in accordance with the Celestial Laws of God — because real Christ-like Love is not in them. But the fact that it is not, does not prove that it cannot be! And that is the calling of Celestial people — to reach down and touch the hearts of those who have not yet received the Spirit, and lift them up — even if they do not appreciate it — even if they are the ones who nail you to the cross. Jesus was the perfect example — Adam before him. Adam was a Celestial Resurrected being. He came to this Earth and reduced himself to the capacity of a mortal being, like a child without a memory. The first "Perfect" examples on Earth were Adam and Eve (D&C 107:43).

Our Dispensation is divided into two basic time periods. All of these things are discussed in the Book of Mormon. The prophesies are all there. It tells what would happen. The Gospel was first revealed to the Gentiles. You can read about that in the Doctrine and Covenants Section 109 verse 60. The Church of Jesus

Christ of Latter Day Saints is identified in scripture with the Gentiles. There were the Believing Gentiles and the Unbelieving Gentiles. And the Unbelieving Gentiles — they were Heathens. But the Believing Gentiles — they were the Saints who received the Gospel. And the time would come when these first principles would be revealed to the Gentiles. You can read about this in the Doctrine and Covenants section 45, verses 17, 22–30; 3rd Nephi chapter 16 verses 10–15; in section 113; in Romans chapter 11. It is all over the Book of Mormon and I cannot begin to quote all the scriptures on it.

When the believing Gentiles turned against the Gospel of the Father, “behold saith the Father, I will bring the fullness of My Gospel from among them. And I will show unto you O house of Israel that the Gentiles shall not have power over you.” Well how is that going to come about? The Gentiles had power over Israel. They had the Priesthood — Israel did not! When the Father takes His Gospel to Israel, then the Gentiles no longer have power over them. And what happens? Why was the Church of Christ created? To a bastard generation — to bring them to the Father. But when they whack off the Top, and all the *Higher Principles* that would lead into the Father’s Church and Kingdom, then the whole Priesthood purpose of their existence becomes Null and Void. That does not go to say that they do not do good. It does not go to say that they do not have good people, but good people are all over this world.

The Latter-day Saints have a higher understanding than any other people on Earth. They should! They are the closest to the Restoration. But if they will not Implement the Principles of the Gospel that would perfect their own character into Christ-like personalities, so that they can go through the world as Saviors on Mount Zion and utterly chain Satan, then they become as the “Salt that hath Lost its Savor”, which is spoken of in the Doctrine and Covenants section 101 verses 39–43; and section 103 verse 10. It is spoken of in 3rd Nephi chapter 16 verse 15. And when the Gentiles shall turn against the Gospel of the Father, then they shall become as “Salt that hath Lost its Savor, which is thenceforth Good for Nothing but to be Cast Out, and Trodden under the feet of my people O house of Israel”. This is what is prophesied of in 3rd Nephi, chapter 16:

JESUS CHRIST: *Thus Commandeth the Father that I should say unto you: At that day when the Gentiles [i.e. the Latter Day Saints] (D&C 109:60) shall Sin Against My Gospel [i.e. when they sin against the Gospel of the Father] (D&C, Official Declaration 1, pp. 291–292; Isaiah 28:14–15; 24:1–6; D&C 98:4–15), and shall REJECT THE FULNESS OF MY GOSPEL [i.e. when they Reject the Fulness of the Gospel of the Father] (2 NEPHI 28:20–32), and shall be Lifted Up in the Pride of their Hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of Lyings, and of Deceits, and of Mischiefs, and all manner of Hypocrisy, and Murders, and Priestcrafts, and Whoredoms, and of Secret Abominations; and if they shall do all those things (Mormon 8:38; D&C 112:24–26), and SHALL REJECT THE FULNESS OF MY GOSPEL (ISAIAH 24:3–6), behold, SAITH*

THE FATHER, I will bring the Fulness of My Gospel FROM AMONG THEM. [In order to take the Fulness of the Gospel of the Father from them, of necessity they must have first had it.]

And Then Will I Remember my Covenant which I have made unto My people, O HOUSE OF ISRAEL, and I will bring My Gospel unto them (Romans 11). And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you (D&C 113:7–10); but I will remember my covenant unto you, O HOUSE OF ISRAEL, and ye shall come unto the Knowledge of the **FULNESS OF MY GOSPEL** [i.e. the Fulness of the Gospel of the Father].

But if the Gentiles will REPENT and Return Unto Me, SAITH THE FATHER [i.e. in order to Repent and Return to the Father, they must have been with the Father before and left Him — or as the earlier verses in this passage express it, they possessed the Fulness of the Father's Gospel before and left it], behold they shall be **NUMBERED AMONG MY PEOPLE, O House of Israel.** And I will not suffer my people, who are of the house of Israel, to go through among them, and **tread them down**, SAITH THE FATHER. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and **SHALL TREAD THEM DOWN** (3 Nephi 21), and they shall be **As Salt That Hath Lost Its Savior** (D&C 101:38–39), which is thenceforth **good for nothing** but to be **CAST OUT**, and to be trodden under foot of my people (3 Nephi 21:1–29), O house of Israel. (3 Nephi 16:10–15; D&C 45:17, 22–33, 56–57; 133:1–2, 65–74)

When men are Called unto mine EVERLASTING GOSPEL, and Covenant with an EVERLASTING COVENANT, they are accounted as the Salt of the Earth and the SAVOR OF MEN; They are called to be the savor of men; therefore, if that Salt of the Earth **Lose its Savior, behold, it is thenceforth **Good For Nothing** only to be **CAST OUT AND TRODDEN UNDER THE FEET OF MEN.** (D&C 101:39–40; 103:8–10)**

Now these words, O Lord, we have spoken before thee, concerning the Revelations and Commandments which thou hast given unto us [i.e. the Latter Day Saints], **WHO ARE IDENTIFIED WITH THE GENTILES.** (D&C 109:60)

The land shall be utterly emptied, and utterly spoiled: for Yahweh hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws [of God], CHANGED THE ORDINANCE [OF THE PRIESTHOOD], BROKEN THE EVERLASTING COVENANT [THEREOF] — because they, i.e. the Priesthood, have declared that the Saints should obey the Devil and his emissaries rather than God (D&C Official Declaration 1, pp. 291–292; D&C 98:4–15; UPR Vol 1, 3rd ed. Parts 104:34–40; 114:1–9; 118:1–27)]. Therefore hath the **CURSE Devoured the Earth, and they that dwell therein are desolate: therefore the inhabitants of the earth **are burned, and few men left.** (Isaiah 24:3–6)**

For those who will reach out for the Spirit and take the time to study, the intended meaning and interpretation of these scriptures will become self evident — namely that the Apostasy of the Restored Church was foretold in Scripture in many places and this includes the Book of Mormon!

We have the Principles and the Light and the prophesies, and the Spirit of the Living God, to all those who will search after it — who will look to the Light,

and when they receive it, to give of themselves, to become what they really profess to desire — to be what God is! And you cannot do it by being a part time Saint. There are no part time Gods. And you cannot be a full time God without the institutions of the Kingdom of God making it possible, so that you can assume the Responsibilities of Parents, of husband and wife, and the natural Responsibilities that you owe to others as well as to yourself, while at the same time you serve God. So you see, you are in a trap — it is just a lot of talk. You do not have an opportunity to live your life and commit it completely to God, because the institutions of the Kingdom that would perfect your own character, are not now afforded you, or offered to you as Principles which you can live in this life. And until under the Priesthood and its authority those institutions are offered to you, you do not have a chance. Now the scriptures say that you cannot be damned if you do not have a chance — but you are being offered your chance tonight! And that is something that each of you must weigh under the influence of the Spirit — and as you grow close to God, He will answer you. He will open your mind, and the Visions of Eternity will open to your view and you will know the Truth for yourself. But you can only know as you give of yourself to find out.

You see, Knowledge and Faith are different things. Blind faith is a fools errand — but Knowledge without Faith is Cold and Indifferent, and without Life. Faith is a Living, Feeling thing, that only Living, Feeling beings can have. You might learn something tonight, but if you do not embody it in your Faith, and begin to implement these saving and exalting principles into your lives — if all you do is intellectualize, then your hopes for Exaltation in the Celestial Kingdom will be in vain, for your lives will remain unchanged. Mere desire will not buy you a ticket to the Celestial Kingdom, for by your works will ye be judged.

Russel: I have heard other people talk about the Church of the Firstborn, and I don't know if my understanding is correct or not, but I guess there are various groups of it in Salt Lake.

Fred: Not really. In the past there have been different sects, including protestant sects, that have called themselves the Church of the Firstborn, but none of these other organizations were in any way founded upon the principles which we have discussed tonight. . . .

If you make noise about the things you learn tonight, you will be cut off. If you learn that Adam is our Father in Heaven and you tell it too loud, you won't stay long in the Church. If you go to the general authorities and ask to live plural marriage, you won't stay long in the Church.

John: I got one quick question — you mentioned that we work for people that obviously aren't perfect — I have no problem with that — what do you propose that we do instead?

Fred: I don't think anyone is perfect, but in the law of Consecration the object is to serve others.

John: Right, how can we serve others if we can't even feed them? I just want a pragmatic [answer].

Fred: Right, and I'm very pragmatic — I tried to lay that out very clearly tonight — the idea is that when you create a Union, and you begin to work together, then the means to do those kinds of things will come in your way. But, again, I would say that all of this is to take place under the Priesthood. And you have to have legitimate Priesthood to practice its Ordinances.

Russell: As I read in the book and in some of the pamphlets — *The Nauvoo Doctrine* — what you are saying is that there are two orders of the Priesthood.

Fred: That is correct. There is the Higher Order and Fulness of the Patriarchal Priesthood, which is the Priesthood of the Father, or the Higher Order and Fulness of the High Priesthood of the Holy Order of God, which was Restored in the Kirtland Temple by Moses, Elias or Noah and Elijah (D&C 110) and which is represented by the 4th Token in the Endowment Ceremony — and then there is the lesser part of the Melchizedek Priesthood which was Restored by Peter, James and John, and through which the Church of Christ functions, which is symbolized by the 3rd Token in the Endowment Ceremony.

Russell: And in the Church of the Firstborn, you're part of the Patriarchal Priesthood — the binding of families together I guess

I am just trying to understand where you are coming from — can't you live the Law of Consecration if you are a member of the Church?

Fred: You might could, if you were very careful about it.

Opal: But the thing is — who are you going to live it to?

Fred: How are you going to live it under the Priesthood?

Russell: I know of people that live the Law of Consecration.

Fred: The Kingdom of God does not exist independent of the Priesthood. You can live all the righteous laws of God — no amount of authority gives anyone the right to deny you the right to live the gospel — you have a right to love your neighbors — you have the right to marry and bear children, and you have the right, if you want, to marry all the wives you want — but if you want them forever you must have your marriages sealed by the Priesthood, and under the Covenants of the Priesthood — and you're going to have to live all those Covenants under the Authority of the Priesthood.

Russell: Now this Patriarchal Priesthood — is that in the Church now, according to your opinion or what?

Fred: The institutions of the Father's Kingdom were rejected by the people in the Church, and by the leaders of the Church, and what I am saying is that they are in essence in apostasy — in an indifferent apostasy, many of them.

Steve: Section one of the Doctrine and Covenants talks about that — it says "this is the only true and living Church upon the face of the whole Earth, with which I am well pleased, but I am speaking unto the Church collectively,

and not individually." And we all go through individual apostasies, as well as collective apostasies, you see in the Church, but this is still the only Church with which the Lord is well pleased.

Fred: That was stated back in 1830, and the promise of God to the Church in 1830 doesn't necessarily apply to the LDS Church today. But, here's what might be a good exercise for all of you guys — when you were missionaries, you went out and used the Bible as a measuring stick — and you compared the religion, teachings and practices of your contacts to those which are set forth in the Bible. Invariably it was found that they came up short. Now what's good and fair for them ought to be good and fair for us. So you guys ought to get together and compare the teachings, practices and general direction of the LDS Church today, to those of the founding Prophets — to the teachings of Joseph Smith, Brigham Young, John Taylor, etc. — compare the direction which the Church was taking in the day of the founding Prophets (before it shook hands with the world) to the direction which the Church is taking to day.

Russell: Well there are people here tonight that shouldn't be here, you understand that?

Fred: I don't know who they are.

Russell: Well, because some aren't even understanding what you are getting to or whatever.

Fred: I think that you guys do.

Russell: Well some of us did, and some of us didn't. Some of us are a little scared about it. I mean I could just tell people around me that —

Fred: I can sense that — and I appreciate that, you see — I realize that's a big step — maybe I went too far, but that's the way the Spirit led and that's the way it happened.

John: As a matter of fact, we appreciate your time, and I've learned something, and I thank you personally, you know, but we do got to get going — right now. . . .

Russell: Fred, did you work for the Church at one time — kind of like a Historian?

Fred: No. I did work in the Church computer center for a year — but I never worked in the Historian's office. That's just kind of a rumor that kicks around.

Steve: O.K. Yeah, that's what I was wondering — I heard that.

Fred: I never worked there — I went there 10 or 15 times, and one day they invited me not to come back. I hired somebody to do a research on how many plural wives were sealed to Joseph Smith, and the guy I hired was so pleased with his results, that he decided to send a personal copy to all the Apostles, and a copy to each member of the First Presidency. When they found out who hired him, they kindly invited me not to come back into the building, and that was a long time ago about 1975 I think.

Russell: Well its like Brigham Young says — the damned pride and foolishness of the brethren will make sure that most people get kicked out of the Church. You see, you can't let the brethren affect you — you can't let them affect your testimony — that's the way I feel about it, because President Young did say that. In fact, Hugh Nibley mentioned to us that his grandfather was told by Brigham Young himself, as they got through with a meeting with the Twelve — they were walking down the dusty main street — he just looks over to him and says, "Charles it's going to be the damned pride and foolishness of the brethren — most of the Saints are going to leave the Church because of that. It won't be because of the plagues, the pestilences, or the mobs — they'll leave because of the foolishness of the brethren" — you can't let the brethren affect you — I mean, I don't let them [affect me] — I let them do their thing, and I keep my testimony, because its on God — it's not affected by other men and whatever.

Fred: But they do affect your life and how you live the gospel, through the institutions of the Kingdom — inasmuch as they control their practice in the Church. And that thereby puts a lid on you.

NOTE: READING THIS PAPER WAS GORDON B. HINCKLEY'S ORIGINAL SOURCE OF INSPIRATION FOR ISSUING THE "PROCLAMATION ON THE FAMILY".

REVELATIONS REGARDING THE UNION OF THE SAINTS

For a trumpet shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth — yea, even the dead *which died in me*, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, *that we may be ONE*. (D&C 29:13)

Listen to the voice of the Lord our God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday, and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, *that they may become the sons of god, EVEN ONE IN ME as I am ONE IN THE FATHER, as the Father is ONE IN ME, that we may be ONE*. (D&C 35:1–2)

I say unto you, *be ONE; and if ye are not ONE ye are not mine*. (D&C 38:27)

Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, *that ye may be gathered in ONE*, that ye may be my people and I will be your God. (D&C 42:9)

Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church . . . [and]build up

churches unto me. And *with ONE HEART and with ONE MIND*, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you. (D&C 45:64–65)

And **THE FATHER AND I ARE ONE**. I am in the Father and the Father in me; and *inasmuch as ye have received me, ye are in me and I in you*. (50:43)

And let every man deal honestly, and be alike among this people, and receive alike, *that ye may be ONE*, even as I have commanded you. (D&C 51:9)

Nevertheless, I would not suffer that ye should part until you were chastened for all your sins, that you might be **ONE**, *that you might not perish in wickedness*; (D&C 61:8)

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil . . . And *are not united according to the UNION required by the law of the CELESTIAL KINGDOM*; And *Zion cannot be built up unless it is by the principles of THE LAW OF THE CELESTIAL KINGDOM; otherwise I cannot receive her unto myself*. And my people must needs be chastened until they learn obedience, if it must needs bew, by the things which they suffer. (D&C 105:3–5)

14 Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. 15 And the spirit and the body are the soul of man. 16 And the resurrection from the dead is the redemption of the soul. 17 And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. 18 Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; 19 For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; 20 That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. 21 And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a celestial kingdom. 22 For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. 23 And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. 24 And he who cannot abide the law of a celestial kingdom cannot abide a celestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory. 25 And again, verily I say unto you, the earth bideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law- 26 Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened

again, and shall abide the power by which it is quickened, and the righteous shall inherit it. 27 For notwithstanding they die, they also shall rise again, a spiritual body. 28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. 29 Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. 30 And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness. 31 And also they who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. 32 And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. 33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift. 34 And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. 35 That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still. 36 All kingdoms have a law given; 37 And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. 38 And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. 39 All beings who abide not in those conditions are not justified. (D&C 88:14–39)

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated — And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D&C 130:20–21)

**A STATEMENT FROM PRESIDENT YOUNG REGARDING PRIESTCRAFT
AND
THE IMPORTANCE OF UNION**

I will say a few words in regard to your belief in being led, guided, and directed by one man. Brother Jackman has said that our enemies hate the fact of our being led *by one man. THOUSANDS OF TIMES my soul has been lifted to God the Father*, in the name of Jesus, to make that verily true in every sense of the word, *that we may be led by the man Jesus Christ, through Joseph Smith the Prophet*. You may

inquire *how we are to know that we are so led*. I refer you to the exhortation you have heard so frequently from me. DO NOT BE DECEIVED, any of you; *if you are deceived*, it is because *you deceive yourselves*. You may know whether you are led right or wrong, as well as you know the way home; for *every principle God has revealed carries its own convictions OF ITS TRUTH* to the human mind, and there is no calling of God to man on earth *but what brings with it the evidences OF ITS AUTHENTICITY*. Let us take a course that leads to the perpetuity of the natural life which God has given us, and honour it. Should we pursue this course faithfully, and never bestow one thought for the life that is to come, we are just as sure of that immortal life as we are of the life we now possess. This, in fact, is the only way in which we can be prepared to inherit that more glorious life.

What a pity it would be if we were led by one man to Utter Destruction! Are you afraid of this? *I am more afraid that this people have so much confidence in their leaders* THAT THEY WILL NOT INQUIRE FOR THEMSELVES OF GOD whether they are led by Him. I am fearful they [will] settle down in a state of blind self security, trusting their eternal destiny in the Hands of Their Leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken [the] influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let Every Man and Woman Know, *by the whispering of the Spirit of God to themselves*, whether their leaders are walking *in the path the Lord dictates*, or not. **THIS HAS BEEN MY EXHORTATION CONTINUALLY.**

Brother Joseph W. Young remarked this morning that he wished the people to receive the word of the Lord through his servants, be dictated by them, and have no will of their own. I would express it in this wise: *God has placed within us a will*, and we should be satisfied *to have it controlled BY THE WILL OF THE ALMIGHTY*. Let the human will be *indomitable for right*. It has been the custom of parents to break the will until it is weakened, and the noble, Godlike powers of the child are reduced to a comparative state of imbecility and cowardice. Let that heaven-born property of human agents be properly tempered and wisely directed, instead of pursuing the opposite course, and it will conquer in the cause of right. **BREAK NOT THE SPIRIT OF ANY PERSON**, but guide it to feel that it is *its greatest delight* and *highest ambition* to be controlled **BY THE REVELATIONS OF JESUS CHRIST**; then the will of man becomes **GODLIKE** in *overcoming the evil* that is sown in the flesh, **UNTIL GOD SHALL REIGN WITHIN US to will and do his good pleasure.**

Let all persons be fervent in prayer, *until they know the things of God for themselves* and **BECOME CERTAIN** that they are *walking in the path that leads to EVERLASTING LIFE*; then will envy, the child of ignorance, vanish, and there will be no disposition in any man to place himself above another; for *such a feeling meets no countenance* IN THE ORDER OF HEAVEN. Jesus Christ

never wanted to be different from his father: THEY WERE AND ARE ONE. If a people are led by the revelations of Jesus Christ, and they are cognizant of the fact through their faithfulness, there is no fear but they will be **ONE IN CHRIST JESUS**, and *see eye to eye*.

We shall not be entirely free from sin for some time yet; but so long as it is in a state of perfect subjection, we are so far sanctified to keep up this warfare against the power of sin until we have obtained a perfect mastery over the evil that is within our organisms, and are able to control it constantly until death shall end the struggle: then shall we be prepared for a glorious resurrection. Amen. (*JD* 9: <12 Jan 1862> 149–150)

THE LAW OF THE FULNESS OF THE PRIESTHOOD
 — THE FATE OF SCOFFERS —
 THE ETERNAL BLESSING OF THE FAITHFUL

Hearken unto Me, ye that Pursue Righteousness, ye that seek Yahweh — look unto the Mountain from whence ye are Hewn, and to the Hole of the Pit from whence ye are Dug. Look unto Abraham your father, and unto Sarah that bare you. When they were only one family, without children, I called them, and after this I blessed them, and multiplied them.

I will yet build Zion: yea I will build all her devastated places — I will make her wilderness like Eden, and her thirsty plains like My Garden. Joy and Gladness shall be found in her — Thanksgiving, and the Voice of Melody.

Hearken unto Me, O ye My people — give ear unto Me, O My Nation — for the Law of My Holy Religion shall Proceed From Me — and it shall be Established as a Light unto the Gentiles.

My Victory is Near — My Salvation is Gone Forth — Mine Arm shall Rule the Nations. The Coasts and the Isles shall wait upon Me — in Mine Arm shall their Trust Repose.

Lift up your eyes to the Heavens, and look upon the Earth beneath: for the Heavens shall Vanish away like Smoke — the Earth shall Wear Out like a garment — and they that dwell therein shall Die like flies — but My Salvation which I have Ordained for the Righteous shall last Forever — and My Deliverance which I have Prepared for the Faithful shall never end.

Hearken unto Me, ye that know Righteousness — My people in whose heart I have Written My Law — fear ye not the Reproach of men because of My Holy Religion, nor the Revilings of men because of My Holy Law. For the Moth shall eat them up like a garment, and the worm shall devour them like wool — but My Deliverance which I have Prepared for the Faithful shall last Forever — and My Salvation which I have Ordained for the Righteous shall Endure from Generation to Generation Without End. (*Isaiah* 51:1–8)

RESTORATION OF THE LAW OF THE FULNESS OF THE PRIESTHOOD
AND
THE EVERLASTING COVENANT THEREOF

¶ Behold the day Cometh that shall Burn as a Hot Glowing Furnace, and all the Aliens, and all the arrogant (or prideful) and every Evil-doer shall be as Stubble, for the day which is coming shall set them Ablaze. Wherefore I shall Destroy both the Wicked and their Children, so that there shall not be left of them neither Root nor Branch — for the Seed of the Wicked shall not Pollute the Heritage of the Righteous” — so says Yahweh of Hosts. “But unto you that Reverence My name, shall the Saving Sun Arise with Newness of Life in its Rays, and ye shall Grow up and be Cared for like Calves of the Stall. And ye shall go Forth and Trample upon the Wicked — for they shall be Ashes under the Soles of your Feet in the Day that I shall do this”, saith Yahweh of Hosts.

¶ Remember ye the First Law which I revealed unto Moses My Servant — those Ordinances and Commandments that were written upon the Tablets which he Brakest (JST Ex. 34:1–4; JST Deut. 10:1–2; TPJS 323), and which I Bade him Deliver to all Israel in Horeb. Behold, I Declare unto thee: Before the Coming of the Great and Terrible Day of Yahweh, I will send you Elijah the Prophet — and by his hand shall I Restore Again that which was Lost unto you, or that which in Moses I have Taken Away, even the Fulness of the Priesthood and the Everlasting Covenant thereof. Wherefore Elijah shall Reveal unto thee My Holy Order (Alma 13:1–19), together with the Law and the Covenants, and the Ordinances and Priesthood thereof, according as they were given unto Moses at the First — and ye shall Become an Holy Family and a Nation of Kings and Priests and an Royal Priesthood unto Me.

¶ And I will show unto thee, O House of Israel, that the Gentiles shall not have Power over you — for I will Remember My Covenant unto you, and ye shall come unto the Knowledge of the Fulness of My Gospel — yea even the Gospel which was had in the Dispensation of Abraham thy Father (D&C 110:12), and of Sarah thy Mother. For My Servant Elijah shall Plant in the Hearts of the Children, the Promises which were Made to the Patriarchs and Fathers of Israel, yea even Abraham, Isaac and Jacob. Wherefore the Law of My Priesthood shall be Put in their Inward Parts — yea even the Law of the Fulness of the Priesthood of the Father — yea I shall put the Law of My Priesthood into their Minds, and in their Hearts I shall Write them.

¶ And for this Cause the Hearts of the Children of My People shall turn unto their Parents — and the Hearts of the Parents shall Turn unto their Children — for I Am the God of the Living and Not the God of the Dead. Wherefore both the Parents and the Children are and shall be Eternally Alive in Me — for he that Believeth in Me, though he were Dead, yet shall he Live.

Wherefore the Hearts of the Children shall be Turned unto their Parents, and the Hearts of the Parents shall be turned unto their Children — and they shall be of One Mind and One Heart and they shall Join Together as One, even One Eternal Family in Me — for they shall be My Sons and My Daughters — yea even My Firstborn Sons and Daughters. Therefore shall they be Mine Heirs, for they are Mine Elect and My Righteous Seed — wherefore they shall be those of My Children that shall Inherit the Earth. And for this cause shall I Forestall that Great and Terrible Day of Destruction — for if it were not so, the whole Earth would be Utterly Wasted at My coming. (Malachi 4:1–6 — An Inspired Version based on the Old Testament and New Testament, and the Revelations and Teachings of the Prophet Joseph Smith)

THIS IS ETERNAL LIFE TO KNOW GOD — TO KNOW CHRIST AND OURSELVES
 THE FAMILY OF MAN HAVE CLAIM UPON THE HERITAGE OF GOD
 — HEIRS OF EVERY BLESSING IN THE HEAVENS —

PRESIDENT YOUNG: “And this is *LIFE ETERNAL, that they might know thee the ONLY TRUE GOD, and Jesus Christ whom thou hast sent.*” Everything relating to Salvation is embraced in this Knowledge. To know God, is first to know the Saviour; and to know the Saviour, is for man to know himself; This knowledge of oneself cannot be obtained by worldly wisdom, it can only be reached through continued obedience to the Gospel and to “every word that proceedeth [forth from] out of the mouth of God.” . . . (Matt 4:4; Deut 8:3; D&C 98:11, 1–15; 84:43–44)

We are in a world of darkness and sin, shut out from the presence of the Lord. This little planet which we inhabit is far removed from the habitation of our Father and our God. Yet we are the offspring of God (Acts 17:28), and are not banished so far from Him that His hand cannot reach us; we are not so far sunken in darkness and ignorance that the light of truth and revelations from our Father’s presence cannot reach us . . . when we are under the influence of the Holy Spirit.

All the family of man have a right to a claim upon the heritage of God; they are heirs of every blessing that is in the heavens, and they are under the watchcare of Him who never sleeps. Mankind *are created expressly to DWELL WITH THE GODS of eternity forevermore.* What a thought! [especially] when we consider our numerous weaknesses, our comparative nothingness, and how subject we are to falter and fail in the way of our duty. Notwithstanding all the weaknesses of mankind, *their endowments are great.* They are capacitated *to grow in knowledge, to increase in wisdom,* until they attain to an understanding of themselves, until they know Jesus their Elder Brother and their Father who sent him, obtain power over death [and] hell [and] pass through the resurrection and stand in the presence of God — [both] body and spirit, a living soul, redeemed and saved to a fulness of glory.

Of all people upon the earth, the saints, with [the] information they possess and the glorious future that is spread out before them, should *live in peace*

and HARMONY with *one another*, as FATHERS, MOTHERS, BROTHERS, SISTERS, HUSBANDS, WIVES, CHILDREN, *friends, neighbors, and citizens.* (TPBY 5:8/10/62)

OUR UNIQUE INDIVIDUALITY PRESERVED FOREVER
EACH FATHER TO REMAIN IN SUBJECTION TO HIS FATHER Forever
A MAN IS KING, DICTATOR, FATHER, LORD, AND GOD TO HIS SONS

PRESIDENT YOUNG: When we can obtain our correct position before the Lord and one another, each person will be as useful as another in their sphere and capacity, in our immortal existence. We shall be *one in spirit, and one in purpose, and ONE IN FAITH, and one in our approach to THE GREAT ULTIMATES* to be attained, and in the faithful performance of the duties devolving upon us. But we shall still retain *our individual identity, capacity, and ability; our individual circles of action and influence, our relative connections, our sphere of illiminable space, and our room to dwell.*

Each person who we crown in the Celestial Kingdom of God, will be *a father of fathers, a king of kings, a LORD OF LORDS, a GOD OF GODS* Each person will reign [forever] over his posterity. Adam, Michael, the Ancient of Days, will sit as the judge of quick and dead, for He is the father of all living (UPR Vol 1, Part 3:6), and Eve is the mother of all living, pertaining to the human family—and He is their King, their Lord, their God, taking and holding His position in the grand unbroken chain of ENDLESS INCREASE, and ETERNAL PROGRESSION.

Enoch, the seventh from Adam, Noah, Melchizedek, Abraham, Isaac, Jacob, the Twelve, patriarchs, Moses, Elias, and all the faithful in all ages of the world, who have had the gospel of salvation, and have been unwavering in their faithfulness to the end of their mortal career, have and will obtain promises as Abraham did, and become *each one in his time* Father of Fathers, etc. And the lives issuing from them will be *endless or ceaseless* and ENDLESS IN THEIR INCREASE; until their seed, and their kingdoms shall be more numerous than the sands of the seashore, the stars of the firmament, or the particles of dust upon the surface of the globe that cannot be numbered. You can readily see that this makes our Father Adam a great and mighty King. When we are crowned kings and queens, Father Adam, and Mother Eve will be King and Queen of us all.

Under the Priesthood which is after the Son of God and the POWER OF AN ENDLESS LIFE, *each father being a son, will always throughout [all] TIME AND ETERNITY be subject to his father, as his KING, DICTATOR, FATHER, LORD, AND GOD.* Each son in his own turn becomes a father and is entitled to *the same obedience* from the line of his descendants. It is by the authority and power of the Holy Priesthood alone that those in heaven and on earth can be entitled to, and secured in the possession of the REGAL AUTHORITY.

The great chain of priesthood has been broken through sin and disobedience. Genealogical records have ceased to be kept for many generations and men

have lived and died without knowledge which pertains to the perpetuity of their existence, how and where they shall be connected in the future, and destitute of the information, privilege and blessings held out to them in the gospel. But there is a remedy provided: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

Joseph Smith says: “It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children upon some subjects or other, and behold, what is the subject? It is the baptism for the dead [& etc.], for we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, **THAT A WHOLE AND PERFECT UNION**, and *welding together of DISPENSATIONS*, and *keys*, and *powers*, and *glories* should take place, and be revealed *from the days of Adam even to THE PRESENT TIME*. etc.” Though I have merely given to this subject a passing notice, you can see that the faithful have much to do in this last dispensation. (TPBY 5:11/30/62)

THE FULNESS OF THE PRIESTHOOD AND A PERFECT LAW OF THEOCRACY

JOSEPH SMITH: Those holding the FULNESS OF THE MELCHIZEDEK PRIESTHOOD are KINGS and PRIESTS (Rev 1:6; 5:9–10; 1 Pet 2:9; Ex 19:6; D&C 76:54–58; 77:11; 110:12–16; 86:7–11; 113:7–8; 107:40–52; 124:28, 34, 41–42 57–58; Abr 1:1–4; Moses 6:7; *TPJS* 237; JST Ex 34:1–2; Alma 13:1–20) of the Most High God, holding the *keys of power and blessings* [for their family]. In fact, that Priesthood is a **Perfect Law of Theocracy**, and **STANDS AS GOD** to give laws to the people, administering [the blessings of] *endless lives* (D&C 132:7, 19–24) to the [worthy] sons and daughters of Adam. (*TPJS* <27 Aug 1843> 322)

THE PROPHET JOSEPH WARNS THE SAINTS

The question is frequently asked, “Can we not be saved without going through with *all those ordinances*? I would answer, No, *not the fulness of salvation*. Jesus said, There are many mansions in my Father’s house . . . and any person who is EXALTED to the HIGHEST MANSION *has to abide a CELESTIAL LAW, and the whole law too*. But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand. I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will *fly to pieces like glass* as soon as anything comes that is

contrary to their **TRADITIONS**: they cannot stand the fire at all. How many will be able to *abide a CELESTIAL LAW*, and go through and receive their **EXALTATION**, I am unable to say, *as many are called, but few are chosen.* (*TPJS* <20 Jan 1844> 231)

CHRIST PRAYS FOR UNION AMONG HIS DISCIPLES

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give *eternal life* to as many as thou hast given him. 3 And *this is LIFE ETERNAL, that they might know thee* the only true God, *and Jesus Christ*, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 **I HAVE MANIFESTED THY NAME** unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be **ONE, AS WE ARE**. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, *but the son of perdition; that the scripture might be fulfilled.* 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 17 *Sanctify them through thy TRUTH: thy word is TRUTH.* 19 And for their sakes I sanctify myself, that they also might be sanctified *through the TRUTH*. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they **ALL MAY BE ONE; as thou, Father, art in me, and I in thee, that they also may be ONE IN US:** that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they **MAY BE ONE, even as we are One:** 23 **I IN THEM, AND THOU IN ME, that they may be made PERFECT IN ONE;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, THE WORLD HATH NOT KNOWN THEE: but I have known thee, and *these have known that thou hast sent me.* 26 And I have declared unto them **THY NAME, and will declare it:** that the love wherewith thou hast loved me may be in them, and I in them (John 17:1-26)

*PARABLES OF JESUS REGARDING
THE LAW
OF
THE FULNESS OF THE PRIESTHOOD*

And now Behold I Declare unto thee: This is the Doctrine of which My Beloved spoke in the Parable of the “Precious Pearl”—yea and also in that of the “Mustard Seed”. And again I Declare unto thee: This is that “Golden Ladder” that I give unto My Disciples, that they might Climb up into Heaven and Come unto Me—yea that they might Enter into My Presence and Join with Me in the Union of My Divine Family. And this Doctrine shall be Preached in all the World for a Witness unto all Nations, and then shall the End come—for were it not so the whole Earth would be Utterly Wasted at My Coming.

Who hath Ears to Hear let Him hear: — The Kingdom of Heaven is like unto Treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again the Kingdom of Heaven is like a Merchant Searching for Goodly Pearls, who when he had found One Pearl of Great Price, went and sold All That He Had, and Bought it.

Again: The Kingdom of Heaven is like to a grain of Mustard Seed, which a man took, and Sowed in his field: Which indeed is the Least of all Seeds: but when it is Grown, it is the Greatest Among Herbs (Matt 13:43–46, 31–33)

The Precious Pearl

*Be Ye Therefore Perfect, Even as your Father
which is in Heaven is Perfect (Matt 5:48)*

And the glory which thou gavest me I have given them; **THAT THEY MAY BE ONE, even as we are One: I IN THEM, AND THOU IN ME,** that they may be made **PERFECT IN ONE;** and **that the world may know that thou hast sent me,** (John 17:22–23)

I will go and do the things which the Lord hath Commanded, for I know that the Lord giveth no Commandments unto the Children of Men, save he shall Prepare a Way for them that they may Accomplish the thing which he Commandeth them. (1 Nephi 3:7)

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A Revelation Regarding Eternal Family & the Law of the Fulness of the Patriarchal Priesthood — as delivered through the Fountainhead of the Father's Priesthood — Consisting of Sundry Revelations given to Fred C. Collier, Presiding Patriarch of the Church of the Firstborn — the Recording of which Commenced on Thursday the 24th day of June 2004 — Being an Address to the Church of the Firstborn, the Children of the Father, the House of Israel, Mormon Fundamentalism, Members of the LDS Church and All Those Who Would Be Saints.

SECTION THREE — PART ONE

— The Day of Probation —

1 ¶ Verily I say unto thee, the time of This Life is the Great Day of Preparation whereby mine Elect are Prepared for Exaltation in Celestial Glory — that they might Learn Obedience through the Things Which They Suffer — that they might Overcome the World and the Flesh and Bring their Hearts and Minds into Subjection unto Me and My Law —

2 For now during the time of this

Sojourn on Earth is the Day of Probation, even the day of the Trial of the Faith of My people — and now during this Probationary State in Mortality, is the time appointed that men should Prepare to Meet God.

3 Verily, I say unto thee, this is the Path of the Gods, even the Children of God — this is the Way, the Truth and the Life and the Only Road to Eternal Life — for this is the Means

Provided whereby Mine Elect become "Sanctified from all Unrighteousness", | that they may be Prepared for an Inheritance in the Celestial Kingdom.

— *The Everlasting Covenant of the Priesthood* —

4 ¶ Yea the Time of This Life is the Time Appointed That Ye Should Choose Me, Thy Father, that ye might Love and Serve Me with an Undivided Heart and Abide in the Law of My Kingdom — even the Law of My Celestial Kingdom, which Law is a Perfect Law of Theocracy — that ye may be made Perfect in One — that ye might become Perfect even as I the Lord thy God am Perfect.

5 This is the Law of My Priesthood, even the Law of the Fulness of My Priesthood. And now is the time that ye should Join with Me in the Union of My Priesthood — even the Union of the Everlasting Covenant — which Covenant belongeth unto My Priesthood — even the Fulness of My Priesthood, saith the Father.

6 ¶ And now in the day of the Trial of thy Faith, is the Time Appointed that ye should enter in at the Straight and Narrow Gate of My Priesthood — through the Legitimate Channel thereof — that ye might Join with Me as One in the Union of My Priesthood — that ye might be One in Me and I in thee.

7 And for this cause there is never but One on Earth at a Time upon whom the Keys of this Priesthood are Conferred — that ye might be made

Perfect in One, even as my Father and I are One — that ye might become One in Us, for if ye are not One, ye are not Mine, saith the Lord.

8 ¶ This is the Law of My Kingdom, even the Law of My Celestial Kingdom, saith the Father. For no man can serve Two Masters — and every kingdom divided against itself is brought to desolation — and every City or Family divided against itself shall not stand — and he that is not with me is against me — and he that gathereth not with me scattereth abroad.

9 ¶ By the Everlasting Covenant of My Priesthood are My people made to be One — and without the Priesthood and the Ordinances and Covenants thereof, they cannot be made One — for the Union of the Fulness of My Priesthood is Predicated upon the Sacred Ordinances of My Holy Temple and the Laws and Covenants of the Priesthood thereof.

10 ¶ And Behold I Declare unto thee: This is the Everlasting Covenant of My Priesthood, even the Law of the Fulness of My Priesthood, saith the Father — ^A:that ye Covenant with an Everlasting Covenant to Receive Me in thy Heart and Mind to be Thy God — ^B:that ye will Love and Serve Me with thy Whole Heart, Might, Mind,

Strength and Soul — ^C:that ye do Consecrate Thy Whole Being unto Me and the Up Building of My Kingdom — ^D:that ye will Abide in the Law of My Kingdom, and Live by Every Word Which Proceedeth Forth from Out Of My Mouth — ^E:that ye do Give Thyself Unto Me to be My son or My daughter — and that ye will abide as One in Me in the True Order of Wor-

ship — ^F:and all this too, in accordance with the Sealing Lineage of thy Priesthood and thy Birthright in the Household of Faith and thy Covenants therein.

11 All these things ye Covenant to do through the Ordinances of My Holy Temple and the Legitimate Power of My Priesthood, in an Everlasting Covenant that Cannot be Broken, saith the Father.

— *The Revelation of The Church of the Firstborn* —

12 ¶ Behold I say unto thee, this is the Revelation of My Church, even My Celestial Church, saith the Father — which Church is the Church of the Firstborn, even the Church of God the Father — and this is the Revelation of My Kingdom, even My Celestial Family Kingdom.

13 For now is that time which was spoken of by My servants the Prophets — yea now is that time for the Children of Mine Elect, even the Children of My Covenant People, to Enter and Abide in the Union of the Covenant of the Fulness of My Priesthood — even the Celestial Union of My Family — ^A:that Children should Love, Honor and Obey their Parents, even as they should Love, Honor and Obey Me — ^B:and that they should Give Themselves Unto Their Parents in the True Order of Worship.

14 ¶ Nevertheless, he that Loveth Father or Mother More Than Me is

not Worthy of Me. And he that loveth Son or Daughter More Than Me is not Worthy of Me — for I the Lord thy God am a Jealous God, and ye shall Love Me with thy Whole Heart, Might, Mind, Strength and Soul.

15 And if ye Love, Honor and Obey Me, ye shall also Love, Honor and Obey thy Parents in My Covenant, for they are One In Me and they are Gods Unto Thee, yea even unto all their Children, and this is My Commandment Unto Thee.

16 For this is the Everlasting Covenant of My Priesthood, saith the Father, that Parents in My Covenant do and shall stand as God unto their Progeny Forever, yea even throughout All Time and Eternity, and the Works of God Shall they Do —

17 For this is the Law of My Kingdom, even the Perfect Law of a Celestial Theocracy — which Theocracy is the Celestial Order of My Kingdom

and the Law of the Fulness of My Priesthood also, saith the Father.

18 And if ye Cannot Love, Honor and Obey thy Earthly Parents whom ye do know, how can ye Love, Honor and Obey Me, even thy Heavenly Father and Mother, whom ye do not know!

19 ¶ Wherefore this is My Commandment which I give Unto Thee: That ye shall be Perfect, even as I the Lord thy God am Perfect, and that ye shall be Holy, even as I the Lord thy God am Holy — and that ye shall be Perfect as One in Thy Family, and that Thy Family shall be Perfect as One in Me.

20 Therefore, this Commandment I give unto thee: That ye shall Teach thy Children and that ye shall set thy Family In Order in accordance with My Holy Law — Yea even in Accordance with that Perfect Law of a Celestial Theocracy.

21 ¶ And Now Behold, I Declare unto thee: There are many things which are Impossible Unto Men, but All Things are Possible unto Me.

22 Yea and All Things are Possible Unto Them That Believe in Me — for I the Lord thy God giveth No Commandment Unto My Children, Save I Shall Prepare a Way for Them, that they may Accomplish that which I have Commanded them.

23 ¶ Wherefore all those that have Faith in Me — that Seek unto Me with their whole Heart, Might, Mind, Strength and Soul — to them shall be given Knowledge and Power, that they might be Enabled to Keep My Commandments — for I the Lord

God shall go before them and I will Prepare their Way.

24 Wherefore Inasmuch as My Children shall Endure in Faithfulness unto the End of their Probation — they shall in Very Deed Become Perfect Even as I Am Perfect, and they shall become Holy Even as I Am Holy — and they shall become Perfect as One In Their Family — and their Family shall become Perfect as One in Me.

25 Yea they shall become Perfect as One, even as My Father and I are Perfect as One. Therefore they shall In Very Deed become All That I Am — for they shall become Like Unto Me in All Things.

26 ¶ Yea I Declare unto thee: As My Children Now Are, I Once Was — and as I Now Am, My Children May Become, through Obedience to All the Laws and Ordinances of My Gospel.

27 And again I Declare unto thee: Except ye Become One in thy Family, and Except thy Family Become One in Me, ye Can Not Become As I Am.

28 ¶ Therefore Oh ye My Children, Seek unto Me Early and ye shall Find Me — and if ye Find Me, ye shall be given Wisdom and Strength that ye might be Enabled to Keep My Commandments —

29 And if ye shall Keep My Commandments it shall be Given unto thee that ye might become All that I Am, that Where I Am, there Ye Shall Be Also.

30 Wherefore All that I have shall be Given unto thee — and this is My Promise unto thee and Mine Everlasting Covenant unto My Children.

*The Divine Charge
To
Husbands & Wives & Parents*

31 ¶ And this Commandment I give unto Parents: That ye shall Care for thy Children and Protect them — yea even with thy Whole Heart, Might, Mind, Strength and Soul, ye shall Care for and Protect them — and if needs be, ye shall lay down thy life in their Protection —

32 For I the Lord thy God give unto thee thy children, and they are in Thy Charge of Me, and an Accounting thereof ye shall Make unto Me in the Great Day of thy Judgment — for they shall be Reckoned unto thee even as Talents that I have given thee.

33 ¶ And again, this is My Commandment unto Husbands and Fathers in the Everlasting Covenant of My Priesthood: That ye shall Consecrate thy Mind and Being, together with thy Time and Talents and all that ye have, or ever shall have, unto Thy Calling in the Priesthood as a Loving Husband and Nurturing Father and that ye Love Others even as ye would have others Love you.

34 ¶ And again, this is My Commandment unto Wives and Mothers in the Everlasting Covenant of My Priestesshood: That ye shall Consecrate thy Mind and Being, together with thy Time and Talents and all that ye have or ever shall have, unto Thy Calling in the Priestesshood as a

Loving Wife and Nurturing Mother and that ye Love Others even as ye would have others Love you.

35 ¶ And again, this is My Commandment unto Parents in My Covenant — that ye shall Live Out Your Lives in Love and Service unto thy children, striving always for their Growth and Development — that through thy Selfless Love and Devotion unto them, they shall know most assuredly that ye do Love them and have their best interest at heart.

36 ¶ And again another Commandment I give unto Parents in the Covenant of My Priesthood — that they shall raise up their Children under their Own Personal Tutelage — and that they shall Teach and Instruct them, both by Precept and Example in the Principles of Truth and Righteousness.

37 And these things shall they do from the time of the birth of their children — that the Children of My Covenant Might Learn from the Time of Their Youth to Love, Honor, Respect and Obey their Parents — that in later years (in the time of their maturity) they might Choose, both in their Heart and Mind, to Join with their Parents in the Union of the Everlasting Covenant of My Priesthood.

— The Restoration of the Father's Priesthood —

38 ¶ And behold I say unto thee, this is the Fulfillment of the Prophecy concerning the Return of my servant Elijah — that Parents in My Covenant shall Turn Their Hearts Unto Their Children and that their Children shall Turn Their Hearts Unto Their Parents — that they might Abide in the Union of the Covenant of My Priesthood from Everlasting to Everlasting.

39 ¶ And this is the Revelation of My Priesthood, saith the Father, even the Fulness of My Priesthood — that through the Everlasting Covenant of My Priesthood Families shall be Bound Together in an Eternal Union as One.

40 And this is the turning of the Hearts of the Fathers unto their Children and the Hearts of the Children unto their Fathers — ^A: that they might Love One Another with a Perfect Love — ^B: that they might Join Together and be made Perfect as One in the Union of My Priesthood — ^C: that they might be One, even as My Father and I are One — ^D: that they might be One in Us — ^E: that their Family might Endure from Everlasting to Everlasting — ^F: and if it were not so, it must needs be that the whole Earth would be utterly Wasted.

41 ¶ This is the Mission of my servant Elijah in the Latter Days — for Elijah shall reveal the Covenants of the Fulness of the Father's Priesthood, and were it not so the whole Earth would be Smitten with a Curse.

42 And thus did Elijah Reveal the Priesthood unto my servant Joseph

— even the Law of the Fulness of the Father's Priesthood, together with the Everlasting Covenant thereof — and he did also Deliver Up the Sealing Power thereof.

43 But there is a Law upon which the Sealing Blessings of the Father's Priesthood are Predicated, and this is the Law of the Fulness of the Priesthood of the Father, and before ye can obtain the blessings of the Sealing Power of the Father's Priesthood, ye must first Abide in the Law upon which the Sealing Blessings are Predicated.

44 ¶ And again, I say unto thee, this is the Office and Place of the Father and Husband in the Celestial Government and Church of My Kingdom: To Stand in My place as God unto his family — first unto his Wife and also unto his Children.

45 And again this is the Office and Place of the Mother and Wife in My Kingdom: To stand in the place of the Divine Mother — yea even My Wife, who is thy Heavenly Mother — to stand in Her place as Goddess unto her family — first unto her husband, and also unto her children.

46 ¶ And the Husband and the Wife shall no more be Twain, but One Flesh and they shall Love and Respect One Another — and they shall be Perfect in One and they shall be One God in the Family Government of My Kingdom.

47 And they shall Love Me their Father and their Mother, and they shall be One in Me, for if they are not One in Me, they are not Mine.

48 ¶ And behold I say unto thee, this is the True Order of Worship — for every Man in the Everlasting Covenant of My Priesthood to stand in his Own Place, in his Own Family Kingdom, as a God unto his Posterity Forever.

49 And again this is the True Order of Worship — for every Woman in the Everlasting Covenant to stand in her Own Place, in her Own Family Kingdom, as a Goddess unto her Posterity Forever.

50 ¶ Verily I say unto thee, in the Kingdom of Heaven, the Father and Mother Sacrifice all things for the sake of their Children, for he that is greatest in the Kingdom of the Father is the Servant of all.

51 And even so in the Beginning of Time, did We lay down our Lives for Our Children — and greater Love hath no Father or Mother than that they shall lay down their lives for their Children.

52 And even so We did suffer ourselves to Fall from our Exalted Estate in the Heavens, that We might give Birth unto Our Children in Mortality — and We did Descend Below All Things That Our Children Might Rise Above All Things.

53 And for this cause doth the Righteous Son and Daughter Love their Father and their Mother, and they do Keep the Commandments of their Father and Mother — and they do Consecrate their Whole Being unto Them.

54 And the Righteous Father and Mother Loveth Their Children and maketh them Their Heirs, and giveth unto them all things that They hath.

55 And Behold I say unto thee, We are the Righteous Father and Mother — yea, even thy Heavenly Father and Mother, and We have laid down Our Lives for Our Children.

*Gods Many & Lords Many
But
Only One God to Us*

56 ¶ Thou seest that of a Truth there are Gods many and Lords many — nevertheless, unto thee there is Only One God — for We are thy Father and thy Mother and ye are our Children whom We have Created in Our Own Image and after Our Likeness.

57 Yea, ye are our Sons and Our Daughters, both Male and Female,

and both Male and Female have We Created in Our Own image and after the likeness and form of Our Own Bodies — for both in the Spirit and in the Flesh ye are Our Children and for this cause are We thy Father and thy Mother and thy God and thy Goddess. Wherefore We are the Only God with whom ye have to do.

58 ¶ Nevertheless We, together with Our Children, belong unto our Fathers before us, for in the Kingdom of Heaven every Father is a Son and Every Son hath a Father — and We are One with Our Fathers, even as ye have been Commanded that ye should be One in Us.

59 Yea We are One with our Fathers before Us and They are One in Us,

therefore are We made Perfect in One, and wherefore are We One God, Infinite and Eternal.

60 And even so, if ye do Love Us, ye will keep Our Commandments, that where We are, there ye shall be also — and ye shall be One in Us, and We shall be One in thee, and We shall be Perfect in One, and We shall be One God, Infinite and Eternal.

— *The True Order of Worship* —

61 ¶ And this is the True Order of Worship, ^A: that ye Love thy Father and thy Mother with thy whole Heart, Might, Mind, Strength, and Soul, ^B: and that ye keep Our Commandments ^C: and that ye Consecrate thy whole being unto Us — ^D: and all this too, via the Lineage of thy Fathers who abide in the Everlasting Covenant

of Our Priesthood, ^E: for whether it is by Our Voice or the Voice of thy Parents in the Priesthood, it is the same — ^F: for those who abide in the Everlasting Covenant of Our Priesthood are Perfect as One in Us, and Inasmuch as They are Perfect as One in Us, We are One God, Infinite and Eternal.

— *If the Man Dishonor his Wife* —

62 ¶ And if a man dishonor his Wife, and honoreth her not, to stand in her own place, he hath also dishonored My Wife, yea even his Heavenly Mother — and if he dishonor My

Wife and his Mother, he hath also dishonored Me, for My Wife and I are One, yea even One God, Infinite and Eternal.

—*If the Woman Dishonor her Husband*—

63 ¶ And if a woman dishonor her Husband, and honoreth not her Husband to stand in his place, she hath also dishonored Me, and if she dishonor Me, she hath also dishonored her Mother.

—*If the Children Dishonor Their Parents*—

64 ¶ And if the Children of the Covenant of Our Priesthood dishonor their Father and Mother and honoreth them not to stand in their Place, they have also dishonored Me — yea, even their Heavenly Father and Mother, for We did give the Children of the Covenant unto their Parents that their Parents might be Gods unto their Children Forever.

65 Wherefore if the Children of the Covenant dishonor their Parents, they have also dishonored Me. And if ye are not One in thy Family, ye are not Mine — and if ye are not One in Me, ye are not Mine — for that House or Family which is divided against itself Shall Not Stand, saith the Father.

66 And if ye will not honor Me in My Place, I will not honor thee in thy place, for My Celestial Family Kingdom is a House of Order and not a House of Confusion.

67 ¶ Verily I say unto thee — this is the Law of the Fulness of My Priesthood, even the Perfect Law of a Celestial Theocracy, which is the Heavenly Government of My Family Kingdom, saith the Father — ^A: that ye might be made Perfect in One — ^B: that ye might be One, even as My Father and I are One — ^C: that ye might be One in Us, ^D: for that Family which is divided against itself shall not stand, for it shall be shaken and destroyed.

—*The Daughters of Eve Redeemed from the Curse of the Fall*—

68 ¶ And inasmuch as ye have asked concerning the New and Everlasting Covenant of Marriage — Behold I Declare unto thee: By Mine Everlasting Covenant are the Daughters of

Eve redeemed from the Curse of the Fall (Gen 3:16–19), for My Faithful Daughters are *One* in Me — wherefore they shall be Redeemed from the Consequences of the Fall —

69 For the Curse of the Fall came upon the daughters of Eve as the Marriage Law of a Fallen World — yea and under My servant Moses, the Curse of a Carnal Law was given for a Fallen People —

70 But the New and Everlasting Covenant of Marriage is a *Rejuvenation*, even unto the *Newness of Life* and the *REDEMPTION OF THE WORLD*, and the Beginning of the *Return of Earth* to its *Paradisiacal Glory*, and the Ultimate *Celestial Estate* of the *Gods* and *GODDESSES* thereof.

71 Therefore in the Celestial Covenant, the Wife Stands at the Side of her Husband, in the Capacity of a Counselor in the Calling of her Husband — and the Husband Stands at the Side of his Wife, in the Capacity

of a Counselor in the Calling of his Wife,

72 And they are No More Twain, but One Flesh and One God, for he who Loveth his Wife Loveth Himself, for they are made *PERFECT IN ONE*, and if they are not *One* They Are Not *Mine*, saith the Father.

73 For if they will not Honor Me and My Law, I will not Honor them or their Marriage — nor will I Honor their Priesthood, saith the Father.

74 For if they will not Abide in My Law, they Cannot Preside in My Priesthood — for if they Abide Not in the UNION of My Priesthood, they Are Not *One in Me* — and if they Are Not *ONE IN ME*, the Power of their Priesthood is of no Efficacy, Virtue or Force.*

*In a case where Celestial Union is not possible in a marriage, of necessity things devolve back to square one, and the Law of God as decreed by Yahweh at the time of the Fall: "thy desire shall be to thy husband, and he shall rule over thee." (Gen3:16)

The New Testament also speaks of the marital relationship: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

"¶ Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." (Eph 5:22-29)

— *The Gathering of the Elect Family of the Father* —

75 ¶ And Again, Another Commandment I Give Unto thee: That ye shall dwell together — ^{A:}yea the

Husband with his Wife and the Wife with her Husband — ^{B:}and again, the Children with their Parents and the

Parents with their Children — ^{C:}that the days of the Children of My Covenant may be long upon the land that the Lord their God giveth them —

76 For this is Eternal Marriage and this is Eternal Family and the Government thereof, saith the Father — that ye shall Dwell Together For-

ever — that your Familial Associations Shall Continue — that they shall Endure from Everlasting to Everlasting.

77 And if ye will receive it, this is the Restoration and Gathering of Mine Elect Family, even My Chosen People, O House of Israel in the Latter Days, saith Father.

—Except YE Become as One of These Little Ones—

78 ¶ And again, I Declare unto thee: Except a man become as one of these little ones, he shall in no wise Inherit the Celestial Kingdom, for all those who Inherit Exaltation in My Kingdom, are Eternal Sons as well as Eternal Fathers — for they are Sons unto their Fathers and Fathers unto their Sons.

79 And every man and woman in My Kingdom must needs remain a Son and Daughter unto their Parents throughout all Time and Eternity, for they are Eternal Sons and Daughters unto their Parents in the Everlasting Covenant of My Priesthood, saith the Father.

80 And this is the Celestial Union of Mine Elect Sons and Daughters — that they might be made Perfect in One — that they might be One, even as My Father and I are One — that they might be One in Us — that their Family might remain from Everlasting to Everlasting — for if they are not One, they are not Mine and

I cannot receive them unto Myself.

81 ¶ And again, Verily I say unto thee, no man is fit to be a Father in My Kingdom save he has first learned to be a Son — and no man can Bear Rule in My Kingdom, till he has first learned to be Ruled — and he who is greatest in My Kingdom is Servant of all, for the Disciple is not above his Master, nor the Servant above his Lord.

82 ¶ And again no man is fit to Rule in My Kingdom, who abideth not in the Law of My Kingdom, even the Law of Love and Service unto God and his fellow man — for when ye are in the Service of your God, ye are also in the Service of your fellow man.

83 For this is My Work and My Glory, to bring to pass the Immortality and Eternal Life of Man, and if Parents would Join in Union as One with Me in the possession of Immortality and Eternal Life, they must also Join in Union as One with Me in My Work, and in that in which I have Glory.

*The Two Great Laws
&
The Powers of Heaven*

84 ¶ And this is My Commandment which I Give unto thee: That ye shall Love Me — yea even that ye shall Love thy Father and thy God with thy whole Heart, Might, Mind, Strength and Soul.

85 And again My Second Commandment unto thee is Like Unto the First: That ye shall Love Thy Neighbor as Thy Self.

86 ¶ And these two Laws are the Great Laws of My Kingdom. Wherefore ye shall Love Me — yea even thy Divine Father and Mother — and ye shall Love One Another, even as We

have Loved Thee. And if ye Love Us, ye will Keep Our Commandments.

87 And as ye would have others do unto you, so must ye also do unto others. This is the Law of My Kingdom, even the Law of My Priesthood — for the Rights of My Priesthood are Inseparably Connected with the Powers of Heaven, and the Powers of Heaven Cannot be Controlled Nor Handled, Only Upon the Principles of Love and Righteousness — and whosoever departeth there from, Amen to the Priesthood or the Authority of that man.

— The Ultimatum of the Father —

88 ¶ Here is Wisdom, when I the Lord God offer Knowledge or a Blessing to a man and he Refuses to Receive it, he will be Damned.

89 Yea I the Lord God Cursed My people, even the Children of Israel with a Law of Carnal Commandments and the Theocracy of a Celestial Law, because they would not receive the Celestial Law of a Perfect Theocracy which I First Revealed unto My servant Moses.

90 Verily I say unto thee, the Law of Carnal Commandments and the Celestial Theocracy which I caused to

be established in Moses, made nothing “Perfect”, but only the bringing in of a better hope —

91 But the Perfect Law of a Celestial Theocracy which I First Revealed unto Moses, will yet make My People, yea even all the House of Israel to be Perfect in One, and they shall be a Nation of Kings and Priests and an Holy Priesthood unto Me.

92 ¶ Verily I say unto thee, all those who refuse to Receive and Enter into the Union of the Celestial Order of My Priesthood, must and shall abide a Lesser Degree of Glory — even as

did Israel under the Curse of a Carnal Law — and they shall inherit that Kingdom and Glory, the Laws and Ordinances of which they are Willing and Able to Abide.

93 ¶ Therefore, thus shalt thou say unto my People O House of Israel, and unto all those who would be Heirs in the Celestial Kingdom of the Father: Thus saith thy Father and thy God unto thee: Except ye shall Repent of thy Sins and enter into the Union of My Priesthood, worlds without end, ye shall not Inherit Eternal Life, for ye are not United according to the Union required by the Law of the Celestial Kingdom.

94 Have I not commanded My people: "Be One" — "and if ye are not One ye are not Mine". No person or people can inherit Celestial Glory except by Obedience to the Principles of the Law of the Celestial Kingdom; otherwise I cannot receive them unto Myself.

95 Those who are not able to abide the Law of a Celestial Kingdom, cannot abide a Celestial Glory — for that which is Governed by Celestial Law is also Preserved by Celestial Law and Perfected and Sanctified by the same.

96 Those that abideth not by Celestial law, but seeketh to become a law unto themselves, cannot be sanctified by Celestial Law, neither by Mercy, Justice, nor Judgment.

97 ¶ Therefore all those who reject My Law and Refuse to walk in that Straight and Narrow Path, and enter in at the Gate of My Kingdom during the time of their Probationary State in Mortality, Must Die In Their Sins —

98 Therefore they must remain Filthy Still when they are Out of the World — for they did not Abide in the Law of My Kingdom — therefore they cannot be Sanctified by the Law of My Kingdom, saith the Father.

99 For by the Celestial Law are ye Sanctified, and if ye abide not in that Law, ye cannot be Sanctified in preparation for an Inheritance in Celestial Glory.

100 ¶ Verily, Verily I say unto thee: There are many kingdoms, and unto every kingdom is a Law given — and unto every Law there are certain Bounds also and Conditions.

101 All beings who abide not in those Conditions are not Justified. For all those who will have a blessing at My hands shall abide the Law which was appointed for that blessing, and the Conditions thereof, as were instituted from before the foundation of the world.

102 ¶ And as Pertaining to the New and Everlasting Covenant of Marriage, it was instituted for the Fulness of My Glory; and he that receiveth a Fulness of My Glory Must and Shall Abide in Celestial Law, or he shall be Damned, saith the Father.

103 For not every one that saith unto me, Lord, Lord, shall enter into the Celestial Kingdom; but he that doeth the Will of my Father which is in Heaven.

104 Yea many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? — and in thy name have cast out devils? — and in thy name done many wonderful works?

105 And then will I profess unto

them, I never knew you: depart from me, ye that work iniquity, for Many are Called, but Only a Few are Chosen and there are None that Doeth

Good, Save those who are Ready to Receive the Fulness of My Gospel, which I have sent forth unto this generation.

*And Now as Pertaining
to
The New and Everlasting Covenant*

I Will Reveal More unto you, Hereafter

106 ¶ And now, as pertaining to the New and Everlasting Covenant, Verily, Verily I say unto you, I will Reveal More unto you, hereafter — therefore, let this suffice for the present —

107 For ye are Little Children, and ye have not as yet Understood how Great Blessings the Father hath in His own hands and Prepared for you.

108 And ye cannot bear all things now — for My Thoughts are not your thoughts, neither are your ways My Ways.

109 For I the Lord thy God am an Eternal Being, wherefore the Principles of Eternal Life are Before Me. But in thy minds eye, all things have a Beginning and an End, wherefore unto thee the Principles of Eternity are a Mystery.

110 Nevertheless Life is from Everlasting to Everlasting, and all that I have Revealed, and all that I shall yet Reveal unto my Disciples is in view of that Eternal Life which I have Prepared for them in the Mansions of My Father.

111 Therefore be of good cheer, for I will lead you along — for the Kingdom is yours and the Blessings thereof are yours, and the Riches of Eternity are yours — if only ye will Abide in My Covenant and be Faithful unto Me in All Things.

112 ¶ And now regarding the Mysteries of Godliness, Behold I Declare unto thee, it is not Wisdom that all things should be published and given to the world — for the Mysteries of my Fathers' Kingdom surpass all understanding in Glory, and in Might, and in Dominion.

113 Wherefore it is not lawful for them to be uttered, neither are men capable of making them known, for they are only to be Understood by the Power of the Holy Spirit which my Father bestows on those who Love Him and who Purify themselves before Him.

114 Therefore the mysteries of my Father's Kingdom ye shall keep to yourselves — for it is not meet to give

that which is Holy unto Dogs — and for this cause have I instructed my Disciples that they shall not Cast their Pearls before Swine, lest they Trample them under their feet.

115 For the world cannot receive that which ye yourselves, are not able to bear — wherefore ye shall not give your Pearls unto them, lest they turn again and Rend you.

116 But say ye unto them, "Ask of God — ask, and it shall be given you — seek, and ye shall find — knock, and it shall be opened unto you" —

117 For every one that asketh, receiveth, and he that seeketh, findeth, and unto him that knocketh, it shall be opened — nevertheless it must needs be that they shall ask in Faith with a Sincere Heart and with Real Intent.

118 ¶And now Behold I Declare unto thee: though I have sent you forth with the Gospel of Peace, and with the Message of Love and Union, yet it shall bring a Sword —

119 For the Doctrine of my Kingdom shall set a man at Variance Against his father, and the daughter Against her mother, and the daughter in law Against her mother in law.

120 Wherefore a man's foes shall be those of his own household. Nevertheless he that loveth father or mother more than me is not worthy of me — and he that loveth son or daughter more than me is not worthy of me —

121 And he that taketh not his cross, and followeth after me, is not worthy of me — and he that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

122 For every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, *for my name's sake*, shall receive an hundredfold, and shall inherit Everlasting Life.

123 Wherefore he that Receiveth that which I have given with Thankfulness shall be made Glorious — and the things of this earth shall be Added unto him an Hundred Fold, yea even More — for at the Millennial Dawn of my Kingdom those who keep my Commandments shall Inherit the Earth.

124 Wherefore, do the things which I have Commanded you, for ye are the Church of the Firstborn, and the day cometh when I will take you up into a Cloud and appoint unto every man his Portion.

125 And at that day, he that is a Faithful and Wise Steward shall Inherit All Things.

THE CHURCH OF THE FIRSTBORN ESTABLISHED ON EARTH
 BY
 THE PROPHET JOSEPH SMITH
 AND
 UNION THEREIN

PRESIDENT HEBER C. KIMBALL: This people here are the people of God. Here, in the Territory of Deseret, is the *Kingdom of God*, and here are all the *officers pertaining to that kingdom*; and here is an *organization* that is *organized after the order of God*, and it is organized after the order of the *Church of the First Born*.

Let me explain what the *Church of the First Born is*. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and *when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake*; and it is that order that Joseph Smith the Prophet of God *organized in the beginning in Kirtland, Ohio*. Brother Brigham Young, myself, and others *were present when that was done*; and when those *officers received their endowments*, they were together in one place. *They were organized, and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand forever.*

Now mark it — that *kingdom will never be overthrown*; although they may kill, *that is, if they can*, brother Brigham and me, and brother Daniel H. Wells, *and they may kill the apostles*, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many *limbs* that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root, and Jesus Christ, the Son of God, is the tree or vine, **AND WE SPRING OUT OF THAT VINE** This is the principle; **WE SHOULD BE CONNECTED** one with the other, every quorum in its place, and keep organized, and *keep in our places, according to the order of the CHURCH OF THE FIRST BORN.* (*Journal of Discourses* Vol 5:129–130, 135)

REGARDING THE RELATIONSHIP OF TEMPLE ORDINANCES
 To
 THE CHURCH OF THE FIRSTBORN

PRESIDENT BRIGHAM YOUNG: The sectarian world, as we call them, is a professed church of God, without the Priesthood. Sectarians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments. whether in their falling-down power, jumping power, or squawling power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn. (*Journal of Discourses* Vol 8: <26 Aug 1860> 154)

THE PRICE OF BEING A TRUE CHRISTIAN

So then what is the context of this passage and how are we to understand what it means? What could Jesus have meant when he spoke of men “leaving their wives and children”? To be sure he could not have meant “Divorce”, for from first to last, Jesus’ teachings are hard line against divorce (Matt 5:31–32; Mark 10:2–9).

In order to fully understand the precise idea of the kind of life which Jesus had in mind for his disciples, we need to acquaint ourselves with his teachings, wherein he emphatically declared, just exactly what it was that he required of those that would follow him. To begin with Jesus expected *Total Commitment* — he expected his disciples to give of themselves, through a *Complete and UnReserved ConSeCration of Self to God*. This is what Jesus taught, and this is the doctrine which he consistently insisted upon throughout his ministry. Indeed, this message is all over the face of the four Gospels.

Jesus taught his disciples that the First and Great Commandment was to “Love the Lord thy God with all thy Heart, and with all thy soul, and with all thy Mind, and with all thy Strength” (Mark 12:30; Luke 10:27; Matt 22:37). In keeping with this he also told them that they should “live . . . by every word that proceedeth out of the mouth of God” (Matt 4:4; Luke 4:4). In going even farther he told his disciples that “If ye love me, KEEP MY COMMANDMENTS” (John 14:15, 21; 15:10) — which is to say that if you don’t keep his commandments, you do not really love him. In continuing on Jesus stated that those who heard his teachings and failed to live them, were like *fools* who built their house upon the *SAND* — while those who heard his doctrine and lived it, were like the *wise man* who built his house upon a *Rock* (Matt 7:24–27). In going still farther he said that:

¶Not EVERY ONE that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but *he that doeth the will of My FATHER WHICH IS IN HEAVEN*. (Matt 7:21–23)

In further demonstrating the *Enormous Commitment* which he expected of his disciples, Jesus stated that those who would inherit the *KINGDOM OF HEAVEN* in the next life were like a man who found a Treasure hidden in a field: the which when a man hath found, he hideth, and for *JOY THEREOF* goeth and selleth *all that he hath*, and *BUYETH THAT FIELD*. (Matt 13:44)

The idea to be gained from this parable is that when those who are searching for the Kingdom of Heaven finally find it, the Price which they must pay in order to possess it, is *all that they have*. Immediately after relating this parable, Jesus drove the same point home again, by relating yet another parable:

¶ Again, the kingdom of heaven is like unto a merchant seeking Goodly Pearls; Who, when he had found One Pearl of Great Price, went and sold ALL THAT HE HAD, and Bought it. (Matt 13:45–46).

Here again, the point to be understood is that once a man finds “the Kingdom of Heaven”, he devotes all that he possesses, as the price of obtaining it. So what else is left? What then is left that the True Disciple of Christ will not give? By all that Christ our Lord has taught, there is Nothing that the Disciple will not give for his Master.

How truly then, must the Disciple “Love the Lord His God, with his whole Heart, Might, Mind, Strength and Soul.” And in this “Love” he must Live his life “by every word that proceedeth forth from out of the mouth of God.” It is just as the Lord has said, he must “Seek First the Kingdom of God and His righteousness”, knowing most assuredly that all else shall be added by God, “for the servant is worthy of his hire”. This is the knowledge which Christ endeavored to impart to his disciples, when in the process of teaching them the doctrine of Total Commitment:

¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye CANNOT SERVE [BOTH] GOD AND MAMMON [i.e. MONEY & RICHES]. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, WHAT YE SHALL PUT ON. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. ARE YE NOT MUCH BETTER THAN THEY? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O YE OF LITTLE FAITH? Therefore take no thought, saying, What shall we eat? or, What shall we drink: or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for YOUR HEAVENLY FATHER KNOWETH that YE HAVE NEED OF ALL THESE THINGS. But SEEK YE FIRST THE KINGDOM OF GOD, and his righteousness; and all these things SHALL BE ADDED UNTO YOU. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matt 6:24–34)

In keeping with what is stated above, in the same chapter Jesus told his disciples that “where your treasure is, there will your heart be also”, the idea being that if your treasure is not whole-heartedly centered in God, you will not be counted worthy to inherit the “Kingdom of God”:

¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, THERE WILL YOUR HEART BE ALSO. (Matt 6:19–21)

Again the idea to be conveyed in this passage is that we should not devote our lives to the aggrandizement of the flesh, and the things of this world — but rather to those more enduring things, which will entitle us to be with Christ in the Eternal World which is yet to come. Jesus drove this same thought home on another occasion:

¶ And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But *they made light of it, and went their ways, ONE TO HIS FARM, another TO HIS MERCHANTISE:* (Matt 22:1–5)

In this parable, Jesus likens entrance into the “Kingdom of Heaven” to God the Father, who prepares a marriage for his Son, and then sends out invitations for those who are invited to come to the wedding feast. But those who were bidden would not come. In continuing the Father sends out other servants with another invitation, but those who were invited made light of it and went their own way, *“some to their FARMS, and others to their MERCHANTISE”*. The understanding here is that these individuals were more preoccupied with the temporal things of this world than the Eternal things which had to do with God and Salvation. Consequently in the end when the wedding finally occurred, they were excluded.

Jesus speaks of this same mind-set on another occasion:

He also that received seed among thorns is he that heareth the word; *and the care of this world, and the Deceitfulness of Riches, CHOKE THE WORD, and HE BECOMETH UNFRUITFUL.* (Matt 13:22)

Again on another occasion Jesus taught:

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, FOLLOW ME. But he said, *Lord, suffer me first to go and bury my father.* Jesus said unto him, LET THE DEAD BURY THEIR DEAD: but GO THOU AND PREACH THE KINGDOM OF GOD.

And another also said, LORD, I WILL FOLLOW THEE; but *let me first go bid them farewell, which are at home at my house.* And Jesus said unto him, *No man, having put his hand to the plough, and looking back, is FIT FOR THE KINGDOM OF GOD.* (Luke 9:57–62; Matt 8:19–22)

Through all of these passages we see a continual stress on what Jesus taught when he said: “SEEK YE FIRST THE KINGDOM OF GOD AND ITS RIGHTEOUS-

NESS", together with the understanding that the Father knoweth what we have need of, and "the servant is worthy of his hire". Hence when in the service of God, we need to have faith that He will fulfill those needs, but first and foremost we must Consecrate our lives to God and His Christ.

Hence, as Jesus teaches above, having "farms" and "merchandise" or the responsibilities of "father" and "mother" or "wife" and "children" is not an acceptable excuse to turn away from the calling to "serve" or the "*Consecration*" of "Self" to God and His Work.

On one occasion, Jesus went so far as to tell his disciples that he would be "Mocked" and "Ridiculed" and "Spit Upon" and that finally he would be "Crucified and put to Death". Then he told his disciples that "the SERVANT WAS NOT ABOVE HIS MASTER", and if they were not willing to suffer and die for him, "*they were not worthy of him*". Finally in illustrating his point, Jesus told those that followed him, that if they would truly be his disciples, they must "PICK UP THEIR CROSS and FOLLOW AFTER HIM". *And what were they to do with this cross? WHY OF COURSE, THE SAME THING THAT JESUS DID!*

When called upon a mission, lack of money was not an excuse to refuse to go. Indeed, even if they had money, they were commanded not to take it, for "the workman is worthy of his hire":

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. *Provide neither gold, nor silver, nor brass in your purses, NOR SCRIP FOR YOU JOURNEY, neither two coats, NEITHER SHOES, nor yet staves: for THE WORKMAN IS WORTHY OF HIS MEAT.* (Matt 10: 5–10)

In view of what we have seen in the foregoing, it is self evident that our Lord and Saviour expected a CONSECRATED LIFE of TOTAL COMMITMENT and SACRIFICE from all those who would be his DISCIPLES. Bearing all this in mind, let us now consider the 10th chapter of Mark in its whole context, and see just how it was that Jesus applied these principles to the lives of his Disciples:

17 ¶And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may *Inherit Eternal Life*? 18And Jesus said unto him 19Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20And he answered and said unto him, Master, all these have I observed from my youth. 21Then Jesus beholding him LOVED HIM, and said unto him, *One thing thou lackest* [if thou wilt be PERFECT (Matt 19:21)]: go thy way, *sell whatsoever thou hast*, and *GIVE TO THE POOR*, and *thou shalt have treasure in heaven*: and come, *TAKE UP THE CROSS, and follow me*. 22[But when the young man heard that saying he went away sorrowful (Matt 19:22)]: for HE HAD GREAT POSSESSIONS.

23 ¶ And Jesus looked round about, and saith unto his disciples, *How hardly shall they that have riches enter into the kingdom of God!* 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that **TRUST** in RICHES TO ENTER INTO THE KINGDOM OF GOD! 25 *It is easier for a . . . [rope (ANET)] to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* 26 And they were astonished out of measure, saying among themselves, **WHO THEN CAN BE SAVED?** 27 And Jesus looking upon them saith, *With men it is impossible, but not with God: for with God all things are possible.*

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee: [what shall we have therefore? (Matt 19:27) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones {as Patriarchs}, judging the twelve tribes of Israel. (Matt 19:28)] 29 And [every one (Matt 19:29)] that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, **FOR MY SAKE**, and the GOSPEL's, 30 . . . shall receive AN HUNDREDFOLD NOW IN THIS [LIFE] TIME, [of] houses, and brethren, and sisters, and mothers, [AND WIVES] and children, and lands, with persecutions; and IN THE WORLD TO COME ETERNAL LIFE. (Mark 10:17–30)

In this passage we are told of a rich young man who kneels before Jesus and asks the big question: “What shall I do that I may inherit ETERNAL LIFE?” In answering his question, Jesus begins by telling him to “keep the Commandments”. The young man responds by asking “which Commandments?” Jesus answers by naming 6 of the Ten Commandments: “Do not commit adultery”, “Do not kill”, “Do not steal”, “Do not bear false witness”, “Defraud not”, “Honour thy father and mother”.

The young man responds by saying: “Master, all these have I observed from my youth”. Jesus then looks upon the young man, and “LOVES HIM”, and then informs him “One thing thou lackest, if thou wilt be ‘PERFECT’: go thy way, sell whatsoever thou hast, and GIVE TO THE POOR, and thou shalt have treasure in heaven: and come, **TAKE UP THE CROSS, and follow me**”. Jesus here asks for the COMPLETE AND UNRESERVED CONSECRATION of the young man’s WHOLE LIFE — and this too, *not only all that he owns, but also his time and talents* — his WHOLE LIFE.

After having sold his possessions, and after giving them to the Poor, Jesus then tells him that he will have “Treasure in Heaven”. But this is not all! Indeed, after having said so much, he then tells him that he must “**TAKE UP THE CROSS**”, and “come and follow Me”. And what is expected that he must do with this “cross”? Why the same thing that Jesus did with his, “for the Servant is not above his Master” (Matt 10:24).

At this point the young man drops his head and walks away in sorrow, for he has great material wealth. Jesus then looks about, and tells his disciples: “*How hardly shall they that have riches enter into the kingdom of God!*” But this is not

the end of the discussion, for upon seeing the “astonishment” of his disciples, Jesus chose to enlarge upon the matter, by repeating the same thought for a 2nd and 3rd time. In verse 24 we are told that Jesus’ Disciples were “astonished at his words”, in response to which, Jesus goes on even further by saying: “how hard is it for them that **TRUST IN RICHES TO ENTER INTO THE KINGDOM OF GOD**”, after which he again compounds the same thought by saying that: “It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” At this point his Disciples are “astonished beyond measure”. Indeed, as everyone knows, it is impossible to put a rope through the eye of a needle, all of which elicits from Jesus’ Disciples the question: “**WHO THEN CAN BE SAVED?**”

In answering their question, Jesus states that:

With men it is impossible, but not with God: for with God ALL THINGS ARE POSSIBLE.

Well then, inasmuch as “all things are Possible with God”, we have a good measure of “hope”, if only we can “Love the Lord our God with our Whole Heart, Might, Mind, Strength and Soul”, and “if” we can strive with our “Whole Heart” to keep His Commandments — then in accordance with the word of our Lord and Saviour, on the day of Judgment, we will be like the “wise man who built his House upon a Rock”.

It is at this point then, that Peter speaks for himself and others who were then with him:

Lo, we have left all, and have followed thee : what shall we have therefore?

In these words Peter tells it like it is, namely that he along with others who were then present, had in fact Sacrificed all things and followed Jesus. Peter had been in the business of catching fish, but when he met the Lord he was called upon to become a “fisher of men”. After this, notwithstanding the fact that he was a married man, he left his employment, his home, lands, father, mother, brothers and sisters, along with his wife and children — and leaving them at home in the hands of God, he went on a mission, and became a preacher for Christ. In other words, he along with others, had in fact sacrificed their all, and now after having done so, Peter asks:

Lo, we have left all, and have followed thee : what shall we have therefore?

In response to Peter’s question, Jesus acknowledges their sacrifice, and then declares:

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, as {Patriarchs} judging the twelve tribes of Israel. (Matt 19:28)

Following this, Jesus goes on and further declares:

Verily I say unto you, There is no man *that hath left house, or brethren, or sisters, or father, or mother, OR WIFE, OR CHILDREN, or lands, FOR MY SAKE*, and the GOSPEL’s, But *he shall*

receive an HUNDRED FOLD NOW IN THIS [LIFE] TIME, [of] houses, and Brethren, and Sisters, and Mothers, [AND WIVES] and CHILDREN, and lands, WITH PERSECUTIONS, [IMPRISONMENT AND DEATH]; and IN THE WORLD TO COME ETERNAL LIFE. (Mark 10:29–30)

We see in the above, that inasmuch as Jesus' disciples have proven their willingness to Sacrifice all things for Christ and the Gospel's sake, that he promises them they will be rewarded by receiving a HUNDRED FOLD in RETURN, for all that they have SACRIFICED, and that too **NOW IN THIS LIFE**. And not only this, but in continuing Jesus tells his disciples that they will inherit "Eternal Life" in the world to come. This then is the final answer to the "young man's" question:

GOOD MASTER, WHAT SHALL I DO THAT I MAY INHERIT ETERNAL LIFE?

The answer then, according to the words of Jesus, as recorded above, is that we must give our all, both in life, and if need be in death, in a COMPLETE AND UNRESERVED CONSECRATION of self to God and His Christ! And if we should do this, the Promise of God is that we shall receive an HUNDRED FOLD now in this life time, together with Persecutions etc, and ETERNAL LIFE in the world to come!

The Disciples who were then with Jesus, had in very deed "sacrificed all things", in order to follow their Lord and Saviour. It was just as Peter said. They had left their homes and families and all that they had, and had gone out into the world to Preach the Word of God. And now what would they receive for this?

Was it then the intent of Jesus that his disciples should be CELIBATES as are the Priests in the Catholic Church? Obviously not, for he promises them that they shall receive a hundredfold more, and that too, **NOW IN THIS LIFE TIME**, of "wives", "children", and "families". BUT HOW WAS ALL THIS TO WORK, and *how could such a promise be realized?* Indeed, how could it be possible for them to receive a Hundred Fold more "Wives" and "Children" *while living in a Consecrated life as described above?*

In coming to understand this we need to remember that as of that day and time the Church did not have a central gathering place. Indeed Christ had instructed his missionaries to seek out scattered Israel. Not only so but in time, Christianity would go out to the nations of the Gentiles, whereby it would be spread throughout the world. In this condition, the lives of the Disciples of Christ would be spent on a circuit going from city to city, from town to town, and from nation to nation, and then returning again and again, until finally they would be called home, by suffering martyrdom at the hands of the enemy. While on this missionary circuit, they would convert men and their families, and sometimes they would marry the daughters of these men. Hence they would raise up families in the great fold of Christ, in those places where they established the Gospel.

We see then in this, a great sacrifice, not only for the men, but also for the women, *who would also be called upon to consecrate their lives*, and thereby RAISE UP A RIGHTEOUS SEED UNTO CHRIST. In fact this is precisely what the Prophet Joseph Smith, Brigham Young, Heber C. Kimball, John Taylor and others did!

Again according to the words of Jesus, *many would be called, but only a few would be chosen* (Matt 20:16; 22:14), and it is expected that under such extenuating circumstances THERE WOULD BE FAMILY PROBLEMS, and there would be *those who would not remain faithful to their Covenants of CONSECRATION and TOTAL COMMITMENT*, and hence the following Prophetic warning as spoken by Jesus:

16 ¶Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a Testimony against them and the Gentiles. . . . 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and CAUSE THEM TO BE PUT TO DEATH. 22 And YE SHALL BE HATED OF ALL MEN FOR MY NAME'S SAKE: but HE THAT ENDURETH TO THE END SHALL BE SAVED. 23 But when they persecute you in this city, *flee ye into another*: . . . 24 The DISCIPLE IS NOT ABOVE HIS MASTER, NOR THE SERVANT ABOVE HIS LORD. *It is enough for the disciple that he be as his master, and the servant as his lord.* If THEY HAVE CALLED THE MASTER OF THE HOUSE BEELZEBUB, *how much more shall they call them of his household?* . . . 28 And fear not THEM WHICH KILL THE BODY, BUT ARE NOT ABLE TO KILL THE SOUL: but rather *fear him which is able to destroy both soul and body in hell*. . . . 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 *Think not that I am come to send peace on earth: I CAME NOT TO SEND PEACE, BUT A SWORD.* 35 For I am come to set a man at variance against his father, and THE DAUGHTER AGAINST HER MOTHER, and the daughter in law against her mother in law. 36 And a MAN'S FOES SHALL BE THEY OF HIS OWN HOUSEHOLD. 37 *He that loveth father or mother more than me Is Not Worthy Of Me: and he that loveth son or daughter more than me is not worthy of me.* 38 And HE THAT TAKETH NOT HIS CROSS, and followeth after me, Is Not Worthy Of Me. 39 *He that findeth his life shall lose it: and He that loseth his life for My SAKE SHALL FIND IT.* (Matt 10:16–39)

We gather from this that the Lord Jesus Christ expected TOTAL COMMITMENT from His Disciples, and this too (*according to the above*) not only in "LIFE" but also in "DEATH". In fact this is what is stated in the Revelation of Saint John:

9 And when he had opened the fifth seal, I saw under the altar *the souls of them that were slain for the word of God*, and for the TESTIMONY WHICH THEY HELD: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not JUDGE AND AVENGE OUR BLOOD on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, *until their fellow servants also and their brethren, that SHOULD BE KILLED AS THEY WERE, should be fulfilled.* (Rev 6:9–11)

At the time the Saints were being Mobbed and Driven from Jackson County, Missouri, the Prophet Joseph Smith received a Revelation which contained a similar message:

11 And I give unto you a commandment, that ye *shall forsake all evil* and *cleave unto all good*, that ye *shall live by* EVERY WORD WHICH PROCEEDETH FORTH OUT OF THE MOUTH OF GOD. For he will give unto the faithful *line upon line, precept upon precept*; and I will *try you and PROVE YOU HEREWITH*. 13 And WHOSO LAYETH DOWN HIS LIFE IN MY CAUSE, *for my name's sake, shall find it again*, EVEN LIFE ETERNAL. 14 Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the lord, that *I will prove you in all things, whether you will abide in My Covenant, EVEN UNTO DEATH, that you may be found worthy*. For if ye will not abide in My Covenant **YE ARE NOT WORTHY OF ME.** (D&C 98:11–15)

Again in chapter 14 of the Revelation of John it states:

12 Here is *the patience of the saints*: here are they that **KEEP THE COMMANDMENTS OF GOD, and the faith of Jesus.** 13 And I heard a voice from heaven saying unto me, Write, **BLESSED ARE THE DEAD** which **DIE IN THE LORD** from henceforth: Yea, saith the Spirit, that they may rest from their labours; *and their works do follow them.* (Rev 14:12–13)

In keeping with all this, the blessings which are promised to the faithful who **ENDURE TO THE END**, and the cursings which God puts on the wicked are set forth in the following passage:

31 ¶When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him *shall be gathered ALL NATIONS*: and *he shall separate them* one from another, as a SHEPHERD DIVIDETH HIS SHEEP FROM THE GOATS: 33 And he shall set *the sheep on his right hand, but the goats on the left.* 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, **INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD:** 41 Then shall he say also *unto them on the left hand, DEPART FROM ME, YE CURSED, into everlasting fire, prepared for the devil and his angels:* And these shall go away into EVERLASTING PUNISHMENT: but **THE RIGHTEOUS INTO LIFE ETERNAL.** (Matt 25:31–34)

The doctrine of **TOTAL COMMITMENT**, and the need for *Personal Sacrifice*, and the *Consecration of Self to God*, in order to receive the Heavenly Blessing, is set forth in eloquent terms, in the Sixth Lecture on Faith:

¶ For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, *his houses, his lands, his brothers and sisters, HIS WIFE AND CHILDREN*, and even His OWN LIFE also — counting all things but *filth and dross* for the EXCELLENCE OF THE KNOWLEDGE OF JESUS CHRIST, requires more than mere belief or supposition that he is doing the will of God

Let us here observe, that *a Religion that does not require the Sacrifice of All Things*, never has Power *sufficient* to PRODUCE THE FAITH NECESSARY UNTO LIFE AND SAL-

VATION; for from the first existence of man, THE FAITH NECESSARY *unto the enjoyment of life and salvation* never could be obtained *without the sacrifice of all earthly things*. It was through this SACRIFICE, and this ONLY, that God has ordained that men should enjoy ETERNAL LIFE; and it is through the medium of *the sacrifice of all earthly things* that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice *all that he has* for the truth's sake, *not even withholding his life*, and believing before God that he has been called to make this SACRIFICE, BECAUSE HE SEEKS To Do His WILL, *he does know most assuredly, that God does and will accept his sacrifice & offering, & that he has not nor will not seek his face in vain*. Under these circumstances then, *he can obtain the faith necessary for him to LAY HOLD ON ETERNAL LIFE*.

IT IS IN VAIN for persons to fancy to themselves that they are HEIRS with those, *or can be heirs with them, who have offered THEIR ALL IN SACRIFICE, and by this means obtained faith in God and FAVOR WITH HIM so as to obtain eternal life*, unless they IN LIKE MANNER offer unto him *the same sacrifice*, and through that offering obtain the KNOWLEDGE that they *are accepted of him*. (*Unpublished Revelations Vol 1, Part 6:5-8*)

In keeping with what is stated above regarding the necessity of a disciple's willingness to Sacrifice his all for Christ, on the 27th of August 1843, the Prophet Joseph Smith made the following statement:

¶ The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things. (*Teachings of the Prophet Joseph Smith 322*)

What the Prophet is teaching in the above statement, is that in order for a man to attain to the Keys of the Fulness of the Priesthood and its blessings — which is to say the **DIVINE PROMISE OF AN ETERNAL FAMILY KINGDOM** — before a man can receive the "Promise" of these Blessings, he must first demonstrate his Complete Love and Devotion to God, through his willingness to Sacrifice ALL THINGS, in Obedience to God, just the same as Abraham did, when he was called upon to offer up his Beloved Son Isaac.

We cannot begin to comprehend the great trial which this must have been to Abraham, without first considering the circumstances under which he was called upon to demonstrate his faith. Abraham had received the Promise by God that his seed would be as numerous as the stars in the heavens, and yet as of the time that he was 99 years old, Sarah was 90, and well past the time of child bearing. And this notwithstanding, Yahweh appeared to Abraham and Sarah, and promised them that a year later, in the Springtime, Sarah would give birth to a child, whom they were to name Isaac.

In keeping with the word of God, this child of "promise" was born the following year when Abraham was 100 years old. Being in his declining years, Abraham spent the years that followed dandling his "Beloved" son on his knees, and teaching and preparing him to be a man of God and a Prophet. Having totally endeared Isaac to himself throughout this whole

time, Abraham then receives a communication from God wherein the great question was put to him: Whom did he love the most, his Beloved Son Isaac, or that God who gave him his Beloved son. Of course Abraham's answer was that he Loved God Supremely. However as the story goes, God was not completely satisfied with Abraham's verbal assertion alone, and he then and there called upon Abraham to demonstrate his Love and Devotion through a Great test of his Faith:

1 ¶ And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, *thine only son Isaac, whom thou lovest*, and get thee into the land of Moriah; and OFFER HIM THERE FOR A BURNT OFFERING upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took . . . Isaac his son . . . and rose up, and went unto the place of which God had told him. 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and *laid the wood in order, and bound Isaac his son, and LAID HIM ON THE ALTAR UPON THE WOOD.* 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the Son Yahweh called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for Now I KNOW THAT THOU FEAREST GOD, seeing thou hast not withheld thy son, *thine only son* from me. . . .

15 ¶ And the Son Yahweh called unto Abraham out of heaven the second time, 16 And said, By MYSELF HAVE I SWORN, saith Yahweh, for *because thou hast done this thing, and hast not withheld thy son, THINE ONLY SON:* 17 That *in blessing I will bless thee, and in multiplying I will multiply thy seed as the STARS OF THE HEAVEN, and as the sand which is upon the sea shore;* and thy seed shall possess the gate of his enemies; 18 And IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED; *Because Thou Hast Obeyed My Voice.* (Gen 22:1–18)

Through the above test Abraham demonstrated his Love and Devotion to God and his willingness to "SACRIFICE ALL THINGS" in obedience to God, just as the Prophet Joseph Smith has told us. And again, just as the Prophet said, it was through the demonstration of Abraham's willingness to "Sacrifice all things", even his "Beloved son Isaac", that he obtained the final seal from God of the blessing of "Endless Lives". Again as the scripture affirms it:

15 And the Son Yahweh called unto Abraham out of heaven the second time, 16 And said, By MYSELF HAVE I SWORN, saith Yahweh, for *because thou hast done this thing, and hast not withheld thy son, thine only son:* 17 That IN BLESSING I WILL BLESS

THEE, and *in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore;* (Gen 22:15–17)

Again, bearing in mind the doctrine that God is an unchangeable God, and that the Gospel and its Ordinances do not change, it should be no surprise that Jesus would teach this same doctrine in the New Testament. Indeed, as we have seen, throughout the gospels Jesus taught the doctrine of TOTAL COMMITMENT to his disciples. In Matthew chapter 10 he stated:

37 He that Loveth Father or Mother More Than Me Is Not Worthy Of Me: and he that loveth son or daughter More Than Me Is Not Worthy Of Me. 38 And he that taketh not his cross, and followeth after me, Is Not Worthy Of Me. 39 He that Findeth His Life SHALL LOSE IT: and HE THAT LOSETH HIS LIFE FOR MY SAKE Shall Find It. (Matt 10:37–39)

As we have already seen, in the case of Abraham, he did in fact demonstrate most certainly that he **DID NOT** love his beloved son Isaac more than God — and as we have seen, Jesus taught the same doctrine, and required the *same test of faith and devotion* from his disciples. Indeed, as Jesus said, “he who loveth son or daughter more than me is not worthy of me”. And what would Jesus require of his disciples in order for them to demonstrate their Faith. Indeed, what did Jesus say in the words that followed: “And he that taketh not his cross, and followeth after me, is not worthy of me.” What did Jesus mean by this remark? Well, what did Jesus do with his cross? The cross which Jesus carried was heavy, nevertheless, he did carry this cross to the top of the hill, and when he arrived, they laid it down with him on top of it, and nailed him to it, after which they stood it up and dropped it into a hole, where he was left to hang until he died by Crucifixion. And just so according to the words and teachings of Jesus the Christ, he expected his disciples to do just the same with their cross, for as he declared, “the disciples is not above his master nor the servant above his lord” (Matt 10:24).

Jesus expected his disciples to **SACRIFICE THEIR ALL FOR HIM**, just the same as it was expected of Abraham *in the offering of his son Isaac.* (Indeed, this is the essence of Jesus’ parable of the of the “Precious Pearl” and the “Treasure Hid in the Field”!) And yet as the future would prove, Abraham’s willingness to sacrifice his son Isaac, did not prove that God intended for Abraham to remain childless. Nor did the sacrifice that Jesus required of his disciples prove that he expected them to be childless or wifeless — for as we have seen, he promised his disciples that they would have “one hundred fold more”, “now in this lifetime”, not only of “wives”, but also of “children” and family. And even if you do not chose to interpret this literally in numbers, yet it is most certainly more than one wife!

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